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ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ Karnataka State Open University

ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬ Manasagangotri, Mysore-570006

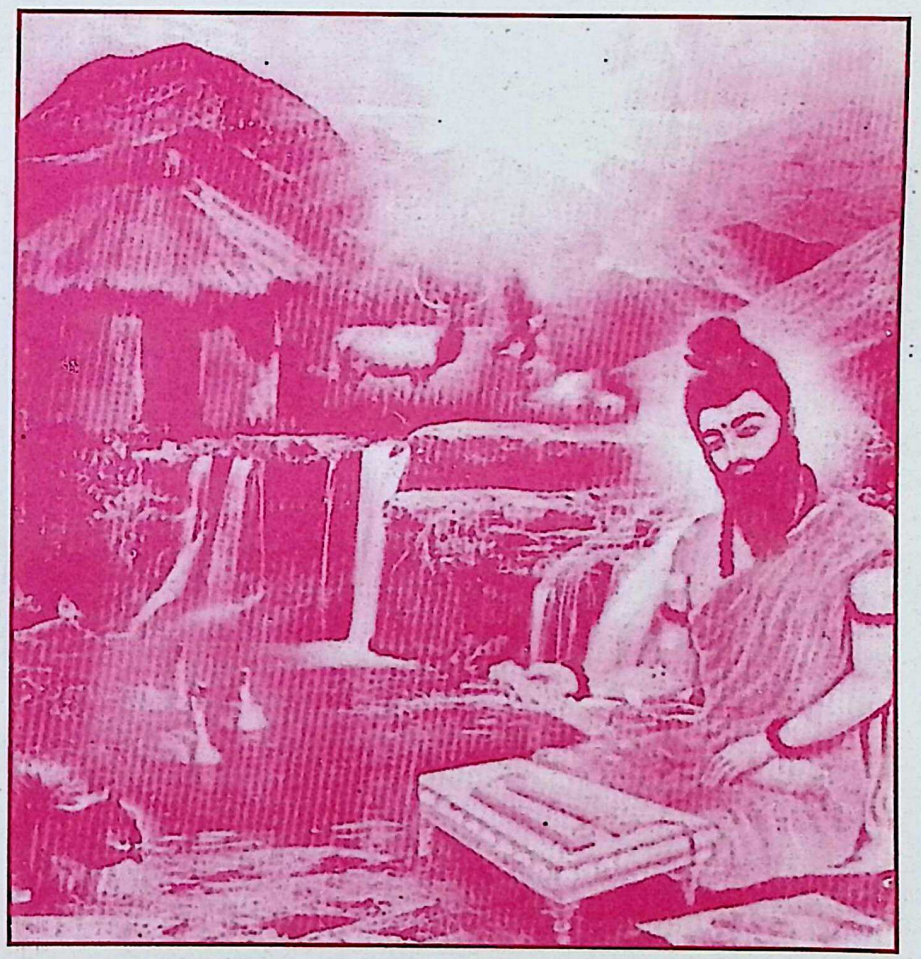
M.A. (PREVIOUS) SANSKRIT

– ENGLISH MEDIUM –

432

भारतीयतत्त्वशास्त्रम्

पूर्णप्रज्ञदर्शनम्



COURSE - IV

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

National Education Policy 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ.
.....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system.
..... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪

ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004

Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬

पूर्णप्रज्ञदर्शनम्

Block 25

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प्रस्तावना

प्रिय विद्यार्थिनः

अस्माकं कर्णाटक-राज्य-मुक्तविश्वविद्यानिलये स्नातकोत्तरशिक्षणकक्षां प्रवेष्टृभ्यः भवद्भ्यः हार्दं स्वागतम्।

विश्वस्य प्राचीनभाषासु संस्कृतभाषा प्रमुखतमा। वेदेषु दृश्यमाना इयं भाषा क्रि.पू. पञ्चमशतके काव्यस्य रूपं प्रापदिति वदन्ति। गच्छता कालेन संस्कृतभाषा उच्चशिक्षण-शासन-लेखन-काव्यादिषु अव्याहतं समुपयुक्ता। प्रायो लोके 2500 वर्षाधिकम् इतिहासं प्राप्तवती अन्या भाषा नास्ति।

वेदाः, शास्त्राणि, इतिहासाः, पुराणानि, काव्यानि, दर्शनानि, व्याख्यानानि, प्रशस्तयः, शासनानि, चाटुपद्यानि, सुभाषितानि इत्येवं नानाप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये विलसन्ति। अस्य परिचयः पाठ्यक्रमानुसारेण कारयिष्यते। विशेषाध्ययनाय गहनशोधनाय च युष्माकं सिद्धतायाः सम्पादनमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

भवतां स्वाध्यायसुलभाय स्वयंबोधनपद्धत्या (SIM) एते पाठाः विशिष्टरूपेण आरचिताः। बहवः विद्वांसः एतान् पाठान् सज्जीकर्तुं कृतभूरिपरिश्रमाः सन्ति। तेषां साहाय्यं सकार्तज्ञं स्मरामि।

भवन्तः सर्वे सम्यगधीत्य अस्यां भाषायां साहित्ये च विशेषज्ञानं सम्पादयन्तु इति आशासे। 'श्रद्धावान् लभते ज्ञानम्' इति भगवद्गीतोक्तरीत्या भवतां श्रद्धायुक्ताध्ययनं फलप्रदं यशप्रदं च भूयादिति ममाशयः। शुभं भूयात्।

जीयात् गीर्वाणभारती।

डा. एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु

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1.0 BLOCK OBJECTIVES

In this block you will be able to acquaint with the text Śaivadarśana, its main tenets. You will be able to know the important texts on Śaivadarśana and the different schools of Śaivadarśana.

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UNIT - I

General Introduction to Pūrṇaprajña Darśana

STRUCTURE

1.0 PURPOSE OF THE UNIT

1.1 INTRODUCTION TO THE EVOLUTION OF Pūrṇaprajña Darśana

1.2 LIFE AND DATE OF MADHVA

1.3 WORKS

1.4 QUESTIONS FOR SELF-EXAMINATION

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UNIT - I

General Introduction to Pūrṇaprajña Darśana

1.0 PURPOSE OF THE UNIT

It is a known fact that the Pūrṇaprajña Darśana which is otherwise called Dvaita System of Vedanta is founded by Madhvācārya alias Pūrṇaprajñatīrtha in the 13th Cent. A.D. Before dealing with doctrines of this Pūrṇaprajña Vēdānta, it is necessary to know about the biography of its founder. Therefore this section describes how this system came into existence. Besides the description of the accounts of life and date of Madhva, the gist of the works authored by him is given here.

1.1 Introduction to the Evolution of Pūrṇaprajña Darśana

All the Vēdānta schools agree that the central teaching of the Upaniṣads is that Brahman in the ultimate principle underlying the physical world and souls. All of them trace the whole realm of material objects and individual souls to their common basis, namely Brahman. The world and souls cannot be explained without postulating Brahman as their essential basis.

The chief difference among the Vedanta schools lies in the manner in which the world and souls can be said to be connected with Brahman. There are certain passages in the Upaniṣads which assert the non-difference of the world and souls

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from Brahman (Abhēda-Śruti) and there are others which speak of their difference from Brahman (bhēda-Śruti). These apparently contradictory passages have to be reconciled, and the mode of reconcilation adopted by each school represents its basic philosophical position.

According to Śaṅkara, the texts teaching non-difference are primary and those teaching difference are intended only to lead to the real teaching which is conveyed by the texts of non-difference. Brahman is the only reality, the world and souls are mere appearances of Brahman and have no existence apart from Brahman.

According to Rāmānuja, the texts teaching difference and those teaching non-difference are equally important. The world and souls are therefore different as well as non-different from Brahman. In so far as the world and souls are imperfect, they are different from Brahman who is perfect. At the same time, they are non-different from Brahman in the sense that they form the body and the attributes of Brahman.

According to Madhva, the texts teaching difference convey the real teaching of the Upaniṣads. The world and souls are absolutely different from Brahman. But this does not mean that they are independent realities. Brahman is the only independent reality. The world and souls are no doubt separate from Brahman, but they are dependent on Brahman. They are dependent realities. According to Madhva, the texts which teach non-difference are intended only to emphasize the independent character of Brahman as against the dependent nature of the world and souls.

Historically, Dvaita Vedanta arose as a reaction mostly against Advaita and to a less extent against Viśiṣṭādvaita. Madhva, who first expounded the school systematically, is said to have lived in the 13th Cent. A.D. He appeared on the Indian philosophical plane after the schools of Śaṅkara and Rāmānuja had become well established. His early training was in the

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classics of Advaita, but was soon dissatisfied with this philosophy. His basic objections against Advaita were two.

Firstly, according to Madhva, Advaita ignored the testimony of common experience which presents us with a world of diverse particulars. Difference is real because it is actually perceived. Philosophy should not ignore the facts of common experience, but must seek their deeper significance. According to Madhva, neither reasoning nor scripture is inconsistent with the evidence of common experience. On the contrary, they only justify the fact of difference.

Secondly, Madhva felt that Śaṅkara's concept of Nirguṇa Brahman did not provide for and was even detrimental to the needs of the religion and ethics. The human mind yearns for the warmth and solace that comes from believing in a personal God and offering devotion to Him. God in the personal form is also necessary as the dispenser of moral justice. Without belief in God as the Supreme Person, there will be no incentive for moral action. Madhva regarded Śaṅkara's Advaita as a barren intellectualism which ignored the needs of the emotions and the will in man.

On both these grounds Madhva felt that there was need for a new philosophy to counteract Advaita. Dvaita Vedānta thus arose as a pluralistic and theistic protest against the non-dualistic and absolutistic philosophy of Śaṅkara.

There is no doubt that before the time of Madhva, Rāmānuja had formulated a system of philosophy which sought to be a corrective to Advaita in respect of both the objections mentioned above. Viśiṣṭādvaita admits the notion of difference between the world and souls on the one hand and Brahman on the other within a scheme in which the former are organically related to Brahman, the Supreme personal God, as his body or attributes. But Madhva regarded Rāmānuja's admission of difference as inadequate. The postulation of difference in the midst of identity led to many logical contradictions which

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Madhva thought, could be avoided only by a thorough going philosophy of difference which excludes non-difference. On the religious side, Madhva regarded such an intimate relationship as conceived by Rāmānuja between the world and souls, which are imperfect, and Brahman, who is perfect, as sacrilegious. The idea of the supremacy of Brahman can be preserved only if we grant absolute difference between the world and souls and Brahman. The needs of theistic philosophy are fully met, according to Madhva, in Dvaita and not in Viśiṣṭādvaita.

The 13th Century which saw the birth of Madhva, was a period of grave cultural unrest and political turmoil in Indian history. The Hindu kingdoms and the people were passing through a catastrophic period, faced with the grim prospect of loss of political sovereignty and religious freedom. Disunity was rampant among the Hindu kingdoms. They were torn by internecine wars even in the face of common danger to their collective security. Destruction of temples and monasteries and forcible conversions to an invading faith were going on. Higher philosophy among the Hindu was dominated by a philosophical creed which with its emphasis on the self as an essentially inactive being and its extolling of Karma-Sanyāsa was leading the nation to an unconscious pessimism of spirit, which he felt to be highly detrimental to the social and political future of his countrymen. Māyāvāda of Śaṅkara could not give the people the dynamic urge to unite to resist external aggression at the most critical juncture in the country's history. Acosmism and indulgence in hair-splitting logic of Anirvacanīyatā or Saptabhangī were not the need of the times. The Hindu community had to be reused to a sense of reality of the world and the stability of Dharma, which were at stake. The people had to be awakened from the soporific effects of a world-negating philosophy, which in one form or another was devitalising the nation - from the intelligentia to the masses slowly but steadily. In earlier times, Hinduism had absorbed

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many an invading race that had entered the country; but in the medieval period it felt baffled and powerless against the powerful influx the invasion of Islam. It could not absorb these warlike tribes advancing through the country with a new militant monotheism.

1.2 LIFE AND DATE OF MADHVA

Madhva places his own date of birth after 4300 years of the Kali era. Taking this as starting point and as a rough estimate, the date of Madhva can be fixed more precisely with the help of the evidence of the Srikurmam inscription of his direct disciple, Narahari Tirtha who was Regent of Kalinga for some years and who mentions his Guru Ānandatīrtha (Madhva) in terms which clearly imply that he was in flesh and blood at the time. The Srikurmam inscription is dated Śaka 1203, corresponding to 1281 A.D. There is also authentic literary tradition giving Madhva's span of life as seventy-nine years and stating further that he passed away in the cyclic year of Piñgala.

एकोनाशीतिवर्षाणि नीत्वा मानुषदृष्टिगः।

पिंगलाब्दे माधशुद्धनवम्यां बदरीं ययौ।।

(Anumadhvacaritam)

(Having lived on earth for 79 years, he departed for Badari on the ninth day of bright half of Māgha, in Piñgala.) On these evidences, Madhva's date can easily be fixed as 1238-1317 A.D.

Life : There is an authentic biography of Madhva, named **"Sumadhva-vijaya"** written by Nārāyaṇa Paṇḍita, the son of Trivikrama Paṇḍita an youngest direct disciple of Madhva. As explained therein, the outlines of the life account of Madhva may be set down as follows :

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Madhva was born in Tulunad, of a humble Brahmin family in the village of Pājaka which is eight miles south-east of the modern town of Uḍupi in the South Kanara district of the Karnataka State.

His father Madhyagehabhaṭṭa and mother Vedavatī. On his birth, he was named as Vāsudeva. Even as a child, he showed signs of his occult powers and extra-ordinary intellectual faculties. After, the Upanayana ceremony, he began to study ancient lore of Hindus, consisting of Vedas, Brāhmaṇās, Āraṇyakās, Upaniṣaḍs, Purāṇās, Rāmāyaṇa,Mahābhārata having Bhagavadgīta as its constituent part, the Brahmasūtras with their various interpretations and treatises dealing with various systems of Indian philosophy. When Madhva began his studies, the scholarly world had been enveloped by the monistic illusionism represented by the Māyāvāda of Śaṅkarācārya and had accepted it as the real Indian philosophy advocated by ancient scriptures and other authoritative teachers through their compositions. But Madhvācārya desired to differ from his contemporary scholars. His independent study of scriptures and other authorities made him feel that they do not uphold in any way the Māyāvāda of Śaṅkara. His in-depth study and scholarly research made him discover that the scriptures and other authoritative texts not only not propagate the Māyāvāda, but positively they all agree in declaring Realistic theism and in proclaiming the over-all supremacy of Lord Viṣṇu. He became more and more convinced regarding this fundamental and eternal truth during his studies under Acyutaprēkṣācārya. It is said that Achyutaprēkṣa the preceptor, started his lessons with the monistic work Iṣṭasiddhi of Vimuktūtman and Madhva, the pupil pointed out manifold defects in the opening verse itself. As a result the preceptor began to reconsider his belief in monism.

Madhva was initiated to asceticism by Achyutaprēkṣa who named him Pūrṇabōdha, the equivalent of Pūrṇaprajña by which name his system came to be known as Pūrṇaprajña Darśana.

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Thereafter he got the names Ānandatīrtha and Madhvācārya which are also very popular since several centuries.

As Madhva was swimming against the current of Māyāvāda then prevailing in the intellectual world, he had to experience stiff opposition to his way of thinking and of interpreting the scared works held as authoritative. But he was more than a match to all. Nārāyaṇa Paṇḍita narrates that Madhva defeated in disputations contemporary stalwarts like Vāsudēva Paṇḍita, Vādisiṃha and Buddhisāgara. In his youth itself, Madhva began to tour throughout India propagating the truth of the supremacy of Lord Viṣṇu and converted to his fold many a scholar like Śobhanabhaṭṭā who became Padmanābhatīrtha, Śāmāśāstri who became Naraharitīrtha. Even his preceptor, Acyutaprēkṣācārya became a convert. Trivikrama Paṇḍita, father of Nārāyaṇa Paṇḍita also became a follower of Madhva. All these events prove the force of Madhva's vindication of his glorious realistic theism.

Besides the firm establishment of his philosophical doctrines through his scholarly and well-argued works, Madhva introduced a major change in the mode of scarifices whereby the flour-made animals were substituted for living animals. Even one such sacrifice was actually performed with his brother as a sacrificer. This revolutionary change was introduced in spite of stiff opposition of the contemporary priestly class. Further Madhva showed his extra-ordinary calibre by conversing in the Persian language itself with a Muslim ruler. He preached the rigorous observance of fasts on each Ekādaśī day throughout the year. He installed the idol of Lord Kṛṣṇa at Udupi, which has since then become a strong centre of the Dvaita Vedānta. He ordained the worship of this idol to eight ascetic youth and this tradition which has continued even today is widely known as the tradition of Aṣṭa-Mathās of Udupi.

Thus accomplishing the aim of his human incarnation, Madhva disappeared from this mortal world on the ninthday of

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the bright half of the month of Magha in Pingala corresponding to 1317 A.D.

1.3 WORKS

Like other schools of Vedānta, Madhva's Dvaita Vedānta is based on the three fundamental scriptural sources namely the Upaniṣaḍs, the Bhagavadgīta and the Brahmasūtras. In addition to these, Madhva claims support to his doctrine from the Itihāsa the Vaiṣṇavāgamas, the Purāṇās like Bhāgavata. H has written thirty-seven works, which include commentaries on the above sources as well as independent works. If the philosophy of Madhva may be described as Pluralistic Theism, in general, it may be said that while the pluralistic as well as the theistic elements in the system are derived from the Upaniṣaḍs, the Bhagavadgīta, and the Brahmasūtras, the theistic element receives additional support from the Itihāsa, the Āgamas and the Purāṇās. All the thirty-seven works of Madhva in single unit are called "Sarvamūla". They are as below :

A. **Commentaries on the Ṛgvēda -** (1) Ṛgbhāṣya,

and on the **Upaniṣaḍs -** (2) Īṣa (3) Kena (4) Kaṭhā (5) Praśna (6) Muṇḍaka (7) Māṇḍūkya (8) Aitareya (9) Taittirīya (10) Cāndōgya (11) Bṛhadāraṇyaka.

B. Commentaries on the Brahmasūtras - (12) Brahmasūtra-bhāṣya (13) Anuvyākhyāna (14) Aṇubhāṣya (15) Nyāya-Vivaraṇa.

C. Commentaries on the Gīta - (16) Gītābhāṣya (17) Gītā-Tātparya.

D. Commentaries on the Mahābhārata - (18) Mahābhārata-Tātparya-Nirṇaya.

and the Bhāgavata - (19) Bhāgavata-Tātparya.

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E. Monographs - (20) Pramāṇa-Lakṣaṇa (21) Kathā-Lakṣaṇa (22) Upādhi Khaṇḍana (23) Māyāvāda-Khaṇḍana (24) Prapañca-Mithyātvānumāna-Khaṇḍana (25) Tattva-Saṅkhyāna (26) Tattva-viveka (27) Tattvodyota (28) Viṣṇutattva Nirṇaya (29) Karmanirṇaya

F. Poems - (30) Yamaka-Bhārata (31) Narasiṃha-nakha-stuti (32) Dvādaśa-stotra (33) Kṛṣṇāmṛta Mahārṇava (34) Sadācāra-Smṛti (35) Tantrasāra-sangraha (36) Yati-Praṇava-kalpa (37) Jayanti Nirṇaya.

Madhva is the most prolific writer among the great commentators of the Vedānta system. He surpasses them all in variety and range of subject-matter of his works. Madhva's major work can be grouped as follows :

1) Commentaries on the Prasthānatrayī i.e., Upaniṣads, Bhagavadgīta and Brahmasūtras.

2) Philosophical monographs (Purāṇas), some of which elucidate his logic, ontology and theory of knowledge, while some others are criticisms of select metaphysical doctrines of the Advaita Vedānta such as the concept of Upādhi, Mithyāvāda etc.

3) Madhva's Karmanirnaya and Ṛgbhāṣya develop the theory of the Ādhyātmic interpretation of certain portions of the mantras and Brahmamānas, by way of illustration.

4) His commentary on the Bhāgavata Purāṇa is a reinterpretation of the crucial verses and contexts of that Purāṇa which had been given a monistic turn by earlier commentators. With an astonishing wealth of interpretative literature drawn from the allied literature of the Pañcarātrās, Madhva has brought out the unmistakable theistic significance of such passages.

5) His epitome of the Mahābhārata in 32 chapters is his metrical masterpiece. It breaks new ground in the domain of Mahābhārata exegesis, a subject which is just beginning to

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receive special attention from modern scholars. This work embodies also the technique and details of a higher criticism of the epic and its esoteric interpretation as a philosophical saga woven against a background of mytho-historical setting. Madhva has taken the opportunity to co-ordinate the principles of his theology with the epic narrative and its significant contexts and turning points. In all this, he has more than anticipated the critical approach of the modern scholars to the various problems of the epic.

6) Madhva wrote four separate works on the Brahmasutras and two on the Gīta. His Anuvyākhyāna (in metrical form) is a companion volume to his bhāṣya on the Brahmasūtras. It is a critical and comparative exposition of his own bhāṣya along with a critical examination of the interpretations of other schools, particularly of Śaṅkara, in all the shades. It also briefly reviews important theories in logic, metaphysics and epistemology of other schools of Indian thought from the standpoint of philosophical realism and theism. It is however Madhva's magnum opus. His Nyāya-Vivaraṇa is a short resume of the Adhikaraṇas of the Brahmasūtras and the principles of interpretations that lie at the back of the sutras. His Gīta-Tātparya is a supplement to his Gītabhāṣya.

Thus, it would be seen from this general description of his works that Madhva had gone far ahead of his predecessors and contemporaries in bringing the entire range and extent of Hindu thought and its sacred literature within the ambit of his systematization or **Samanvaya**. This is what distinguishes him from all those who had gone before him.

1.4 QUESTIONS FOR SELF-EXAMINATION

1) पूर्णप्रज्ञदर्शनस्य उगमप्रकारं विशदयत।

2) पूर्णप्रज्ञदर्शनस्य संस्थापकानां मध्वाचार्याणां जीवनदर्शनं विवृणुत।

3) मध्वाचार्यैः रचितग्रन्थान् उदाहृत्य तद्वैशिष्ट्यं लिखत।

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NOTES

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UNIT - II

Cardinal doctrines of Pūrṇaprajña Darśana

STRUCTURE

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2.11 QUESTIONS FOR SELF EXAMINATION

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UNIT - II

Cardinal doctrines of Pūrṇaprajña Darśana

2.0 PURPOSE OF THE UNIT

It has been a fact that Madhva is the most prolific writer among the great commentators of the Vēdānta schools. He no doubt surpasses them all in the variety and range of the subject-matter of his works. Madhva's works are unexceptionable and are supported by continuous literary tradition. They are logically well argued and command respect even when they do not compel agreement. They are based on linguistic analysis, grammatical considerations and etymological sanctions. The merit of his style of interpretation lies in the foundations of his realistic metaphysics which stretches to the depths of intuitional experiences of minute concepts like Sākṣi. With a view to witnessing these meritorious qualities of Madhva's writings, one has to go through his works. As such, this section serves the purpose of giving the essence of Madhva's works, which is brought under the nine cardinal principles. As such, an elucidation of those tenets follows :

2.1 INTRODUCTION

A perusal of the works Madhva makes it evident that his philosophy lays great emphasis on pluralistic theism. And, all the doctrines that have been discussed and established in his different works may be summed up under nine major tenets which however are enlaced in a verse form by Vyāsatirtha, one of the illustrious followers of Madhva. That verse runs as under :

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श्रीमन्मध्वमते हरिः परतरः सत्यं जगतत्त्वतो
भेदो जीवगणाः हरेरनुचराः नीचोच्चभावं गताः।
मुक्तिर्नैजसुखानुभूतिः अमला भक्तिश्च तत्साधनं
ह्यक्षादित्रितयं प्रमाणमखिलमाम्नायैकवेद्यो हरिः।।

The nine doctrines enlisted in this verse are :

1.	हरिः परतरः	Lord Viṣṇu alone is Supreme.
2.	सत्यं जगत्	The Universe is truly and ultimately real.
3.	तत्त्वतो भेदः	The five-fold difference is fundamental.
4.	जीवगणाः हरेरनुचराः	All souls are dependent on Viṣṇu.
5.	नीचोच्चभावं गताः	All souls are inherently graded as higher and lower.
6.	मुक्तिः नैजसुखानुभूतिः	Liberation is enjoying the bliss befitting to one's original form.
7.	अमला भक्तिः तत्साधनम्	The means to secure liberation is pure devotion to Lord Viṣṇu.
8.	अक्षादित्रितयं प्रमाणं	The means of valid knowledge are only three.
9.	अखिलाम्नायैकवेद्योहरिः	Lord Viṣṇu alone is supremely known by all scriptures.

Taking all these tenets into account, Madhva's Dvaita Vedānta can be called Viṣṇu-Pāramya-Vāda or Viṣṇu-sarvottamatva-Siddhānta. So also, there are other names such as Sat Siddhānta, Sat-Śāstrās, Madhvamata, Pūrṇaprajña Darśana,

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Sad Vaiṣṇava-Siddhānta, Tattva-Vāda, Purāṇa-Brahma-Vāda, Svatāntra-Advitīya-Vāda etc. The nine major tenets of Madhva are explained below :

2.2 DOCTRINE I :- Lord Viṣṇu alone is Supreme

(हरिः परतरः)

In this Universe, every individual soul desires to enjoy happiness. No one wishes to suffer even a little of misery. But the fact of universal experience is that no soul while existing in this Universe gets the happiness desired by him, nor is able to get rid of the unhappiness in spite of his repeated efforts. It is the experience of one and all that there is some unseen force behind the existence, maintenance and other activities of the world. This unseen power has been visioned by our ancient sages and they called it Supreme Brahman which is explicit from the Vedic and the Upaniṣadic texts. In this vein, Madhva's concept of Brahman i.e., Lord Viṣṇu may be reckoned as - (1) Lord Viṣṇu is not the only reality but is the Supreme reality. The Universe and souls are also real, but they are subservient to Him. (2) He is endowed with personality, being conceived from concepts relating to the human person raised to the superlative degree. he has infinite attributes in an infinite degree. (3) He is the creator of the world, he creates the world out of material other than Himself. He also controls the world and the destinies of the souls. (4) As the Supreme Being endowed with personality and as the creator and controller. He becomes an object of worship for the souls. All these features may be said to be present in the Madhva's conception of Supreme Brahman i.e., Lord Viṣṇu.

The over-all supremacy of Lord Viṣṇu in the Dvaita Vedānta is all the more evident when we remember that Brahman is not only transcendent, but also immanent. He not only presides over the world and souls from without, but also

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controls and guides them from within, so that their dependence on God is in an absolute sense. It is not as if God's hands are off once the world is created. The idea of the immanence of Lord Viṣṇu in the world and souls implies that they are dependent on Him at every moment of their existence and in every one of their states.

Lord Viṣṇu is not only the very form of all auspicious qualities, but also He is free from all blemishes. The Lord's attributes which the infinite in number and degree, are united with and inseparable from Himself, yet He reveals His various attributes through His innumerable Viśeṣaṇas.

Lord Viṣṇu manifests Himself according to His will in different forms, which are ultimately considered as one. The Supreme Being further assumes visible forms called Avataras to perform specific functions in the world. In none of these manifestations is God invested with a material vesture.

So far as God's activities are concerned, Madhva enumerates the activities of the Lord in various ways. They are creation (Sṛṣṭi), sustentation (sthiti), dissolution (Saṃhāra), control *(niyamana)*, obscuration (Ajñāna), enlightenment (Jñāna), bondage *(bandha)* and liberation (Mōkṣa). Of these, the first four concern Lord Viṣṇu's relation to the world and the remaining four His relation to the souls.

The idea of a supreme personal God regarded as the creator and controller of the world and as the guide and redeemer of the souls, fills a distinct psychological need. The individual souls in discontent with its own finiteness turns towards the Infinite Lord not only in thought but in feeling as well. Thus Lord Viṣṇu the Sole object of worship.

Following are the authoritative statements upholding the supremacy of Lord Viṣṇu.

1. अग्निवै देवानामवमो विष्णुः परमः। तदन्तरा सर्वे देवाः।

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Agni is the lowest and Viṣṇu is the highest among the Gods. In between come all other Gods. (Ait. Brā.Li.)

2. नामानि सर्वाणि समाविशंति तं वै विष्णुं परमुदाहरन्ति।

That Lord is said to be Viṣṇu whom all the words by their connotation declare. (Bhāllaveya Śruti)

3. परं पदं वैष्णवमामनन्ति (Bhag. Pu. II.2.8)

Lord Viṣṇu's is declared to be the highest abode.

4. नारायणपरा वेदा देवा नारायणांगजाः।

नारायणपरा लोका नारायणपरा मखाः।।

नारायणपरो योगो नारायणपरं तपः।

नारायणपरं ज्ञानं नारायणपरा गतिः।। (Bhag. Pu. II. 5.15-16)

Nārāyaṇa (Lord Viṣṇu) is the goal of the Vedas. The gods have sprung from the limbs of Nārāyaṇa. All things have Nārāyaṇa as their goal. All sacrifices are meant to please Nārāyaṇa. He is the ultimate object of all Yoga. All austers penance is intended to propitiate Nārāyaṇa. All wisdom is directed towards Nārāyaṇa. All paths lead to Lord Nārāyaṇa.

5. स विष्णुराह हि। तं ब्रह्मेत्याचक्षते। (देवीमीमांसा सूत्र)

That Viṣṇu said, He is called Brahman.

6. अनात्तत्वादनात्मन ऊनत्वाद्गुणराशितः।

अब्रह्माणः परे सर्वे ब्रह्मात्मा विष्णुरेव हि।

स हि सर्वेगुणैः पूर्णः तदन्ये तूपचारतः।।

As all other Gods are not independent, they are not their masters; as they are not full of virtues, they are not Brahmans. Viṣṇu alone is Brahman and independent because He alone is full of all virtues. Others are called Brahmans seconderily.

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7. ओमिति ब्रह्म। ओं नामा भगवान् विष्णुरधिकोच्चगुणत्वतः।

'OM' is Brahman, 'OM' is Lord Viṣṇu as He alone is full of excellent qualities.

2.3 DOCTRINE II :- World is real (सत्यं जगत्)

The reality of this material world is one of vexed topics in Vedānta metaphysics. On the basis of the valid means of knowledge, madhva holds the reality of this world consisting of the sentient and insentient matter with all its effects. The foundation on which the ultimate reality of this world depends is Anubhūti, i.e., consolidated human experience. No one can question this universal human experience as it is based on the Saksi, the inner sense-organ of the embodied soul, due to which one gets the intuitive knowledge and which guarantees the validity of all the Pramāṇas. Hence, Madhva asserts that nothing is valid if it goes against one's intuitive knowledge.

On the question of the world, the position of Madhva is diametrically opposed to that of Śaṅkara's Advaita. According to Advaita, the physical world is not real. Brahman alone is real, when the reality i.e., Brahman is realised, the world-illusion dissappears. The Dvaita stand is emphatic that the world is real. According to Madhva, the criteria of reality are presentability is valid knowledge (Pramiti-Viṣayatva), relation to time and space (Deṣa-Kāla-Sambandhitva) and practical efficiency (Artha-Kriyā-Kāritva). Since the nature of the physical world accords with these criteria, the world is real.

Firstly, whatever is known through any of the Pramāṇas is real. The physical world is presented to perception (Pratyakṣa), which is a means of valid knowledge. Madhva states that all Pramāṇas give equally valid knowledge in their own spheres, because all of them operate under the unerring principle of Sākṣin. Pratyakṣa has unquestioned authority in matters

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sensuous just as Śruti is the only authority in suprasensuous matters. There is no reason to doubt the veracity of Pratyakṣa. All knowledge is self-valid. Error occurs only through external causes.

As a realist, madhva even goes to the extent of according to a special place to Pratyakṣa by stipulating that even Śruti has to be interpreted in a manner consistent with the verdict of Pratyakṣa. There are texts in the Upaniṣaḍs which describe the evolution of the world. These must be taken to imply the reality of the world, for if the world were not real, there would be no point in describing its evolution. There are also other texts which appear to identify the soul with Brahman and thereby deny the reality of world, for example, the text - Tattvamasi. These according to Madhva, must be taken only in a right sense in which case they will not conflict with the verdict of Pratyakṣa, namely of the material world of diverse objects. Thus, by being the object of perceptual knowledge, the world is real.

Secondly, according to Madhva, whatever is connected with time and space, even if it be for a limited measure, must be granted to be real. Reality need not be eternal and all-pervasive. Even that which exists for a limited time and in a limited space is real. It is only that which is not at all connected with time and space, for example, the 'hare's horn', that is unreal. The objects of the physical world are no doubt impermanent and particular, but this does not take away from their reality. The world as a whole, moreover, is eternal, because, despite changes, matter as such persists.

Thirdly, the real is characterised by practical efficiency. The unreal, for example the illusory silver, is of no use whatsover. But the world of objects presented to perception and existing in time and space is the field of all our activities. Hence, it must be granted to be real. If the world were not real, there would no place for ethics and the entire Karma-Kāṇḍa of the Veda would have no meaning. Thus Madhva establishes the reality of world.

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Madhva's doctrine of the reality of the world is supported by the following passages of authority :

1. विश्वं सत्यम् (Rg. II. 24.6)

The Universe is real.

2. यच्चिकेत सत्यमित् तन्न मोघम् (Rg. X. 55.6)

God's creation is all real; not false.

3. याथातथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः (Isa. Up. 8)

He created the objects in their real and proper forms eternally.

4. प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् (Gita, XIII. 19)

Know that both insentient matter and sentient souls are beginningless (and hence eternally real) and also that both the effects and Guṇās are products of matter (and hence to be real).

5. अनाद्यनन्तं जगदेतदीदृक् प्रवर्तते नात्र विचार्यमस्ति।

न चान्यथा क्वापि च कस्य चेदमभूत्पुरा नापि तथा भविष्यत्

असत्यमाहुर्जगदेतदज्ञाः शक्तिं हरेः ये न विदुः परां हि

यस्सत्यरूपं जगदेतदीदृक् सृष्ट्वात्वभूत् सत्यकर्मा महात्मा।।

(Viṣṇutattvanirṇaya)

The world functions thus without beginning and end. There is nothing to doubt about it. It was never otherwise in the past to anyone, anywhere and it will never be otherwise to anyone, anywhere in future too. Those ignoramuses who do not know the Supreme powers of Lord Viṣṇu contend that this world is unreal. That Great Soul created this real world in this form and hence He is known as Satyakarma.

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2.4 DOCTRINE III :- Difference is Fundamental and Foundational (तत्त्वतो भेदः)

Madhva is quite emphatic in accepting the concept of bheda or difference to be a fundamental aspect of universal experience pervading the entire scheme of not only the whole of mankind but even of all sentient beings. This reality as a whole is expressed in a system of five-fold difference, which gives its philosophical designation of Prapañca : प्रकृष्टः पञ्चविधो भेदः प्रपञ्चः (विष्णुतत्त्वनिर्णय).

The word Pra-pañca is derived from the substantive 'Pañcan' with the suffix 'Ḍa' (अ) signifying 'kind'. The prefix **'pra'** denotes 'excellence or value'. It is excellent in the sense that knowledge of this five-fold difference constitutes right knowledge that leads to Mōkṣa.

जीवेश्वरभिदा चैव जडेश्वरभिदा तथा।

जीवभेदो मिथश्चैव जडजीवभिदा तथा।

मिथश्च जडभेदोऽयं प्रपञ्चो भेदपञ्चकः।।

This fivefold difference is difference that exists as between Jīvās, material principles and Brahman on the one hand and mutually among jivas and insentient objects themselves on the other. This scheme of five-fold difference is not illusory, as it is cognised by God, maintained and controlled by Him; for there can be no illusions for God. Here Madhva controverts the position that the world is an illusory projection of the cosmic mind. Our sacred literature is full of references to the creation, preservation, regulation and control of the world of matter and souls by a Supreme Being. The material world is the field or environment provided for the spiritual evolution of souls. God cannot possibly have given us an illusory environment to develop in. Nor could He be mistaken in perceiving the world in which we live, move and have our being and taking the trouble to help, guide and control our lives therein,

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in various ways. There is enough evidence in the scriptures that God perceives us and the world in which we live. (Śvētāśvatara Upaniṣad I. 3, III. 12; V. 5) as a factual realities. What is thus directly perceived by cosmic mind cannot be illusory. It is not illusory like a magician's projections. The difference between a real creation and a false appearance, such as is projected by a magician. A magician does not actually see such objects as magical elephants projected by him. But God sees the world as the world and sustains it. Thus Lord Kṛṣṇa proclaims :

गामाविश्य च भूतानि धारयामि (Gīta. XV. 13)

If the world appearance were due to the transformation of the nescience that conceals the true nature of the Ātman, it (the world) would not be perceived as different from the Ātman. Since the world is perceived by us as different from ourselves as the perceivers, it cannot be regarded as superimposed on our own perceiving consciousness. No one see the substratum and the superimposed object separately in an illusion. We do not surely perceive ourselves as the world of objects. On the contrary, we perceive it as something other than and outside of us. This shows that there is no truth in the contention that the self is superimposed on the not-self and **vice-versa.**

Madhva states that world-experience is sometimes likened in our Sastras to dreams etc., not on account of its factual unreality; but in virtue of the impermanent and changing character of the world and its dependent nature :

अनित्यत्व विकारित्व पारतन्त्र्यादिहेतुतः।

स्वप्नादिसाम्यं जगतो न तु बोधनिवर्त्यता।।

It is therefore to given an indisputable reality in the sense of being Anārōpitam (non-superimposed) and **pramitiviṣaya** (being an object of valid experience), **albeit** impermanent and

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subject to change and modifications. Its reality is naturally based on the concept of difference in its five-fold aspect.

Difference is thus the nature of thing itself. It is perceived simultaneously with the perception of an object. In one and the same act of perception, an object and its individuality, which is the same as its difference from all else, are both perceived, in a flash as it were. On account of this flash-like simultaneity of perception, there is hardly any time, at the moment, to frame suitable linguistic expression of the experience of 'difference'. When we known a thing, we know it distinct from others, in a general way. Closer thought and attention reveal further items of difference and more specific details of distinction, according to selective interest and attention. If no difference as such is revealed in the very primary perception of a thing, one might as well be open to mistake the object to be himself. Difference being a fact of experience, cannot be dismissed as unaccountable and therefore illusory. Where existing theories or logical devices are unable to explain the relation between 'the thing' and its 'difference' from others, one should explore the possibilities of a fresh theory to explain the point, rather than repudiate the fact of difference itself as an illusory something! madhva offers his theory of 'Saviśēṣābhēda' between the object and its difference, as a way out of the riddle. The Viśēṣās help to distinguish without introducing an actual difference. The difference through partaking of the nature of things, is yet colourfully identical with it, and through such colourful identity it is mentally and linguistically differentiated from the object, wherever exigencies require it, and the Viśēṣās are the basis of such colourful identity. In the light of Viśēṣās, the category of difference has been fully vindicated by Madhva and shown to be perfectly valid and intelligible.

Even in the state of liberation where all traces of root ignorance are wiped out, there is difference among the released souls themselves on the one hand and difference between them

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and Lord Viṣṇu on the other. Difference persisting even in the state of Mōkṣa cannot be light-heartedly dismissed as illusory or as possessing only a lesser or lower degree of reality. The fundamental difference exists and genuinely must exist in the non-liberated state where all embodied souls live, move and have their being. Thus, difference is the foundational fact of reality. In this manner, difference is fundamental and foundational, persisting both here and hereafter.

2.5 DOCTRINE IV :- Souls are dependent on Viṣṇu (जीवगणाः हरेरनुचराः)

When it is accepted that Brahman or Viṣṇu is distinct from each soul, one must know the relation between those souls. Matter has existence but not consciousness and bliss. It is insentient substance. Both Brahman and the individual soul have consciousness and bliss in addition to existence. The soul is different from matter and similar to Brahman but only in kind, and not in degree. The existence, consciousness, and the bliss of the Jīvās have their counterparts in Brahman. Brahman's existence, consciousness and the bliss are infinite; while Jīvā's are only finite. Brahman's existence pervades all time and space, his knowledge encompasses everything and His bliss is inexhaustible and untainted. The Jīvā's existence consciousness and bliss are a striking contrast to these.

2.5.1 Nature of the individual soul

Madhva holds the individual soul to be established by Sākṣyanubhava. His definition of the Jīvā is :

अहमित्येव यो वेद्यः स जीव इति कीर्तितः।

स दुःखी स सुखी चैव स पात्रं बन्धमोक्षयोः।।

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It means, He who enjoys the happiness and suffers the ills of life, who is eligible for bondage and release, is the Jīvā. He is indeed in a position to know himself, in all his states as 'I am'. The Jīvā is eternal; it is uncreated and is not subject to destruction. Unless the Jīvā is believed to exist for ever, it would be impossible to justify its desire for release. But the Jīvā's existence has only temporal pervasion. Its existence is limited in space for the following reasons. The Jīvā has a form. Just as the lamp flame has a form, the Jīvā has a form constituted of bliss and consciousness. Endowed with this form, it occupies subtle and gross bodies which are products of matter.

The Jiva is looked upon as the subject of knowledge (Jñāna), as the agent of action (Kartā) and as the enjoyer of the fruit of action (Bhoktā). These designations of Jīvā are real.

2.5.2 Can the Jīvā know itself ?

The self knows objects other than itself. But can the self know itself ? In other words, can the Jīvā be an object of its own knowledge ? According to Advaita, this is impossible, on the principle that what knows must be other than what is known. Just as the eye cannot see itself, just as the finger's end cannot touch itself, one and the same entity cannot be the subject as well as the object of knowledge. It is true that langauge permits the usage 'I know myself'. But what the term 'myself' in this statement stands for is not the Jīvā, but the knowable elements such as the body and mind, with which the Jiva happens to be associated through ignorance. Hence, according to Advaita, the self cannot know itself in the same way as it knows other objects. This does not mean that the self is insentient with reference to itself, for it reveals itself as the subject in every cognition, whose existence cannot be denied. Thus the Jīvā self luminous (Svaprakāśa).

Madhva argues that the contention of Advaita that Jīvā

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cannot know itself as an object would reduce the Jīvā to a non-sentient being like a pot. According to Madhva, the common expression 'I know myself' is sufficient evidence to show that the self knows itself. The statement does not refer to the body, but to the self. It is possible for one and same. Jīvā to be both the subject and object because of the presence of that peculiar power called Viśeṣāa. By virtue of its Viśeṣās the Jīvā makes a distinction between itself as the subject and itself as the object. And thus self-knowledge becomes possible. This is self-luminosity (Svaprakāśa) of Jiva as interpreted by Madhva.

2.5.3 Dependence of Jīvās

It is true that there are scriptural statements declaring that the Lord is the object of knowledge and the Jīvā is the knower : तद्विजिज्ञासस्व तद् ब्रह्म (Taitt. Up. III.1) Also it is declared that the Universe is supported by the Lord : य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा (Rg. I. 54.4) The statement from the Kaṭhā Upaniṣaḍ proclaims that He is the bestower of liberation to the Jīvās :

नायमात्मा प्रवचनेन लभ्यः न मेधया न बहुना श्रुतेन।

यमेवैष वृणुते तेन लभ्यस्तस्येष आत्मा विवृणुते तनूं स्वाम्।। (II.23)

All these statements coverage towards one conclusion and that is, the souls are dependent for their existence, activity and even liberation on Him. He is the All-doer. The soul does as prompted by Him. Thus the souls are fully dependent on Him.

ये चैव सात्विका भावा राजसास्तामसाश्च ये।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि।। (Gita VII.12)

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All the qualities goodness of passion and of darkness, know them to be from He alone. I am not in them, they are in Me.

From these authorities, it is clear that the individual souls or dependent on Lord Viṣṇu.

2.6 DOCTRINE V :- Souls are graded as higher and lower (जीवाः नीचोच्चभावंगताः)

In addition to the Jīvās' intrinsic difference from one another and their dependence on Lord Viṣṇu, Madhva declares that these souls are graded as higher and lower, in accordance with the varying degree of knowledge, power, bliss and other qualities possessed by them. Also it is commonly observed that the endowment or power, of individual Jīvās are not all alike and that there is also a wide range of pleasure and pain undergone by different souls. How are these glaring inequalities in life to be explained ?

The usual explanation given by all other schools of Indian philosophy is in terms of the law of Karma. Souls differ in their capacities and experiences according to the nature of the actions performed in previous lives. The merit (Puṇya) and demerit (Pāpa) acquired by those actions manifest themselves in the inequalities found in life. Madhva thinks that the explanation is right so far as it goes, but is incomplete. The reason is that the actions performed earlier and whose results are manifested in this life themselves demand an explanation. What led the individual to prefer a particular action to another? It is no use trying to explain this also in terms of the Karma theory. It is usually said that an action is performed under the influence of tendencies (Vāsana) produced by earlier actions. This mode of explaining one set of actions by a previous set of actions will only lead to infinite regress. Hence. Madhva's solution to the problem of moral choice is to attribute it to the

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essential nature (Svabhāva) of the souls. Each soul has its own special personality which belongs to it permanently, and it is this that explains why different souls choose to act in different ways, thus inviting upon themselves different types of results. Thus the differences in the capacities and experiences of the souls are ultimately traceable to the differences in the character of the souls themselves - to their **Svarūpa-bhēda**. We thus find that, according to Madhva, souls are different not only quantitatively, but also qualitatively. They are not only many, but of many kinds also.

On the basis of their intrinsic natures souls could be classified under three broad types. This classification is known as **svarupa-traividhya**. (1) There are some souls whose character is dominated by the quality of **sattva**. It is in their nature to do good. They are therefore fit for release and are called **mukti-yogya**. Celestial beings (**deva**), sages (ṛṣi), and spiritually advanced human beings belong to this type. (2) There are some in whom the quality of **rajas** predominates. They are of mixed nature, being neither entirely good nor wholly bad. Hence, though they are not fit for release, they are not condemned to suffering. They are ever within the cycle of birth and death - and hence called **nitya-saṃsārin** - and experience both pleasure and pain. (3) The third class of souls consisting of demons has as its predominant element the quality of **tamas**. Souls of this type are called **tamoyogya**. Evil being the law of their lives, they are ever condemned to suffering in hall.

This three-fold classification of souls (**traividhya**) on a permanent basis recognises that the last two classes have no hope of redemption. Thus Madhva does not subscribe to the ideal of the salvation of all souls (**sarva-mukti**) which is admitted by many other schools of Indian philosophy. The Dvaita idea of **traividhya** has been severly criticised on the ground that by tacitly admitting evil as a permanent feature in the universe, it calls into question the value of effort in the case of the two classes of souls concerned and also the power of

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divine grace in respect of them. The doctrine of **traividhya**, it has been pointed out, is rather strange in a philosophy that is thoroughly theistic. But the Dvaitin's own justification of this doctrine is that it is based on factual as well as on scriptural evidence.

A close study of human nature clearly reveals that some men are intrinsically good, some intrinsically bad, and the rest are by nature midway between the two. We cannot shut our eyes to the fact of this difference. Nor is it reasonable to suppose that men will change their fundamental natures, since results follows only from like causes. Hence, it is idle to expect that everyone has the hope of release. The doctrine of **sarva-mukti**, upheld by others, is based more on sentiment than on reason. Again, the presence of evil in the Universe and the impossibility of some attaining release should not be used as arguments to question the grace of God, for God has made the world according to his will, not according to our tastes. The doctrine of **traividhya** is again not without justification from scriptural sources. Madhva quotes from Śruti and Smṛti to show that the doctrine is not his invention, but is based on tradition.

An extension of the concept of **traividhya** is the concept of Tāratamya. This means that even among souls of the highest class (**mukti-yogya**) there is an intrinsic gradation according to the degree of their knowledge, power and bliss. The gradation is evident in the state of release. The concept of Tāratamya implies that even in the state of release the souls are neither equal to God nor equal among themselves. The idea of their gradation, it is claimed, is suggested by scripture. The unique contribution of Dvaita is the reason that it offers for the gradation. As in the case of bondage, the difference of souls in release cannot be explained in terms of karma, but only in terms of their essential character (Svarūpa). Hence, the gradation of souls is described as Svarūpa-tāratamya.

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2.7 DOCTRINE VI :- Liberation is enjoying one's own bliss (मुक्तिः नैजसुखानुभूतिः)

Madhva develops his conception of Mōkṣa very methodically. Progress is essential by stages. The climax of spiritual realization is gradual. In keeping with the Vedantin's acceptance of the role of Karma in human destiny, he reconciles it with the power of Jñāna to destroy Karma with the help of his special interpretation of **'Upamarda'** as already explained. Hence, the first stage of Mōkṣa after Aparōkṣa-Jñāna is what is technically called by Madhva 'Karmanāśa'. The nex is 'Utkrānti' or rise from the gross body so as to be qualified for the disintegration of 'Linga-Deha'.

Madhva lays great stress on the survival of every individual personality, as such, in Mokṣa. It is the corollary of his belief in the distinctiveness of Svarūpa of each Jīvā. Since release is for the sake of realizing the intrinsic bliss of selfhood by each one, it must be a positive experience, to be felt and realized by each and necessarily incommunicable to others. "Release consists in shaking off all extraneous association and regaining one's own selfhood". "मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः"

The first and foremost fact about Moksa is that it is accepted, by common consent, as the highest "Puruśārtha" (desirable objective) of man. For this reason, it must be a state of unalloyed bliss: and this bliss must be manifested i.e., capable of being actually felt and enjoyed with a full consciousness of its being so enjoyed. This would naturally presuppose the survival of the one who experiences this state.

Thus does Madhva concludes his exposition of the subject of Mokṣa with an interesting and spirited defence of the concept of ānanda-tāratamya. The significance of this unique doctrine lies as much in its logical trenchancy as in its mystic inwardness. Anyway, here is a conception which applies the

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principle of peaceful co-existence and fellowship to the whole community of the released souls and gurantees to each one of them the fundamental right to the complete and distinctive enjoyment of its own self-hood and Svarūpānanda.

2.8 DOCTRINE VII :- Pure devotion is the means to liberation (अमला भक्तिश्च तत्साधनम्)

As the Kāthaka Upaniṣaḍ declares liberation can be obtained only by the grace of Brahman. And this grace of God is acquired by those souls who are chosen and granted by Him. Further, this grace of the Lord is possible by means of one's pure devotion. True **bhakti** is unmixed with selfish desires. As one undergoes **Śravaṇa, Manana** and **Nididhyāsana**, on the greatness of the Lord devotion towards Him naturally wells up in the heart. According to Madhva, **Bhakti** is love to God which is preceded by perfect knowledge of His greatness and which is deeply firm and surpassing attachment to all mundane things :

माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः।

स्नेहो भक्तिरिति प्रोक्तस्तया मुक्तिर्न चान्यथा।।

(Mbh. Tn. I. 86)

Jayatirtha defines **Bhakti** as follows: "Devotion to God is that unceasing flow of love which is preceded by the conviction of the presence in God of innumerable unending and faultless excellences, the qualities of which are surprisingly richer than the love of our own selves and of all those with which we identify ourselves and which brooks of no impediments even if they be in thousands."

परमेश्वरभक्तिर्नाम निरवधिकानन्त-अनवद्यकल्याणगुणत्वज्ञानपूर्वकः स्वात्मात्मीय-समस्तवस्तुभ्यो अनन्तगुणाधिकः अन्तरायसहस्रेणापि अप्रतिबद्धः निरन्तरप्रेमप्रवाहः। (Nyāyasudhā).

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Thus, the qualities of **Bhakti** are purity of motive (Śuddhabhāva) and one-pointedness (Ekāntabhāva). Hence, the sure means of liberation is pure devotion. Such devotion rises due to the knowledge of God's greatness. That knowledge is possible through the study of scriptures declaring His supremacy. This study consists in **Śravaṇa, Manana** and **Nididhyāsana.** This devotion is essential even after attaining liberation, whereby the released soul enjoys the bliss by God's grace. Madhva asserts that the devotion causes His knowledge, consequently devotion increases; that devotion gets increased through which God's realization is possible. Again, the devotion is increased which brings liberation; in liberation, again **bhakti** increases infinitely. This infinitely increased devotion yields the fruit of eternal and perfect bliss :

भक्त्या ज्ञानं ततो भक्तिः ततो दृष्टिस्ततश्च सा।

ततो मुक्तिस्ततो भक्तिः सैव स्यात् सुखरूपिणी।।

(Anuvyākhyāna III.2.25)

2.9 DOCTRINE VIII :- Perception etc. are the three means of valid knowledge (अक्षादित्रितयं प्रमाणम्)

It is already said that right and perfect knowledge begets pure devotion. If so, how can then this right knowledge be obtained ? To this, Madhva answers that right knowledge can be obtained through the three Pramāṇas such as - **Perception (प्रत्यक्षम्), Inference (अनुमानम्)** and **Verbal testimony (आगम).** The forms of valid knowledge reveal the objects directly and the means of valid knowledge reveal them indirectly. To bring out this distinction, the forms of valid knowledge are regarded as primary among the Pramāṇas (**Kevala-Pramāṇa**) and the means of valid knowledge as secondary (**Anu-Pramāṇa**). According to Madhva, the objects to be known (**prameya**) are only of three kinds : (1) those that can be known immediately, (2) those that

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can be known mediately, (3) and God. Perception is the means of knowing the first kind of **prameya**; inference is the means of knowing the second; and verbal testimony is the means of knowing the third.

To know the meaning of the three Pramāṇas, following is the explanation :

2.9.1 Perception

Madhva defines that निर्दोषार्थेन्द्रियसन्निकर्षः प्रत्यक्षम् - i.e., when the faultless sense-organs in faultless conditions contact faultless objects in a faultless manner, such contact between sense-organ and the object produces valid perceptual knowledge. If a fault creeps in at any stage, there may not at all arise any knowledge, or it may give rise to the wrong or invalid knowledge. According to Dvaita Vedānta, the sense-organs (ज्ञानेन्द्रियऽ) are reckoned as seven. They are the five external senses (चक्षु, श्रोतृ, घ्राण, जिह्वा and त्वक्) the **manas** and the Sākṣiṇ. The function of **manas** here is to co-ordinate the five external senses and to act as a means of recollection or memory (Smṛti). The defect to which the **manas** is liable, are passions and attachments. The Sākṣiṇ is the witnessing consciousness or the faculty of intuitive perception. It is identical with the quality of sentience possessed by the self. The Sākṣiṇ is the purest form of **indriya**. It is not subject to defects, and so always produces absolutely valid knowledge. The Sākṣiṇ perceives the objects presented to all other senses through the five senses. Also, it directly perceives certain objects which cannot be perceived by the external senses. Such objects are Ātman, **manas**, the attributes of **manas** like pleasure and pain, ignorance, time (Kāla) and the unmanifested ether (Aprākṛtākāśa). The knowledge of all the other six senses is also due to the presence of the Sākṣiṇ. In this manner, the conception of the **manas** as sixth sense and the postulation of the seventh sense called Sākṣiṇ are the special features of the Dvaita Vedānta.

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According to Madhva, besides the existence (bhāva) of the objects, the non-existence (Abhāva) of the objects also is perceivable. For example - भूतले घटो नास्ति - here it may be asked, if Abhāva is known by perception, with what is the sense in contact when it perceives Abhāva ? Madhva replies that, in this case, the sense is in contact with the locus or the place where the object would have been, had it been existent.

Further, it may also be noted that Madhva does not recognise a pre-relational level of perception, admitted by other schools. The common idea of perception is that it involves a reference to an object and its quality. For example, when we perceive a horse, we perceive it as possessing the characteristics of horse. Thus perception is a complex phenomenon pointing to an object and its qualities in relation to each other. Hence, perception in Dvaita Vedanta is called **savikalpaka**.

According to Madhva, the existence of **nirvikalpaka** phenomenon is an unwarranted assumption. It is not supported by common experience. The evidence of common experience is that perception, even in the first instance, points to an object as possessing qualities (Saviśeṣa), and not as a bare something to be joined with qualities later on. Hence, in Dvaita Vedānta, perception is always **savikalpaka** or determinate. It always involves the relation between the object and its attributes, which must be taken to be the nature of reality i.e., objects are always with attrributes.

2.9.2 Inference

Madhva defines inference as निर्दोषोपपत्तिरनुमा। It is flawless reasoning from a mark to a certain conclusion on the basis of an invariable relation that subsists between cause and effect, known through universal experience. There are three essential factors involved in inference. They are - the reason (**hetu**), the conclusion (Sādhyā), and the relation of invariable

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concomitance between the two (Vyāpti). For ex: पर्वतो वह्निमान् धूमात्। Here, the presence of the smoke on the hill is Hetu, the conclusion that there is fire on the hill is Sādhyā, and the relation of invariable concomitance between smoke and fire (by which the progress of the thought from **Hetu** to Sādhyā is made possible) is Vyāpti. Thus, the invariable concomitance is the vital element in the inference. In addition, other schools such as Nyāya Mīmāṃsa and Advaita admit Upamāna - comparison as a separate means Pramāṇās. But Madhva argues that neither of these is an independent Pramāṇa; but they can be reduced to Anumāna itself.

The method of verification by means of negative instance in Nyāya school is known as agreement in absence (**vyatireka**). But, in the Madhva Vedānta, the method of verification by means of negative instance has no scope. Madhva holds the view that the method of agreement in presence (**anvaya**) is sufficient to establish the soundness of Vyāpti. In proving the presence of a positive entity by means of the presence of another positive entity, the consideration of negative instance is not relevant.

2.9.3 Verbal Testimony (Śabda)

It is to be understood that the Indian philosophical schools may be broadly divided into two groups. The schools maintaining Svabhāva-Vāda assume that reality is confined to what is given in the common experience. They therefore believe in the legitimacy of only perception, and inference based on perception, and repudiate testimony as a means of new knowledge. But the majority of schools held that the realm of reality is by no means exhausted by common experience and acknowledge verbal testimony as a unique Pramāṇa for knowing what lies beyond nature. Even in regard to sensuous matters there are many things which we cannot know by ourselves and for a knowledge of which we depend on the

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testimony of a trustworthy person (**Āpta**) which comes to us through his words (**Āptavacana**). In the sphere of the suprasensuous, we cannot but absolutely depend on verbal testimony.

Verbal testimony is of two types : Pauruṣeya (human composition) and Apauruṣeya (non-human composition). The Pauruṣeya texts of only the trustworthy persons are valid and authoritative. The trustworthiness of the speaker consists of (1) perfect and true knowledge of the subject intended to impart; (2) absolute absence of wrong understanding, carelessness, deceitful desire, defective sense-organs and others; and (3) following the Vedas; for e.g. Mahābhārata. The entire Veda which is non-human composition is valid and authoritative. The fact that the Veda is not human composition is proved by the Veda itself.

That Veda alone, the meaning of which has been determined by six-fold interpretational canons viz., **Upakrama** (commencement) and others causes true knowledge. Otherwise it causes wrong knowledge.

The meaning of the Veda is three-fold : The Lord, gods like Brahma and others, and the Lord's forms residing in them. The Lord is expounded through the super-primary word power. All else is expounded through primary power (denotation), implication indication, metaphor, conventional metaphor and conventional implication.

The primary or expressive denotation is also three-fold : etymological, conventional and etymologico - conventional. Rūḍhī or convention is ample usage, e.g. the words गौः, घटः etc., denoting the cow, the pot etc. **Yoga** or etymology is expressive power of the parts of a word; e.g. the words गौः घटः etc. denoting (cocks like) Devadatta and others, combination of both is e.g. the words पंकज etc., denoting the lotus and the like.

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Implication (Lakṣaṇa) is the word power which functions when the denoted sense becomes incompatible and the implied sense is connected with the denoted sense, e.g. in the sentence "गंगायां घोषः" (village is on the Ganges), the word gangayam (on the Ganges) means 'Gangātīrē' (on the bank of the Ganges).

Indication (Gauṇī) is the word power which gives the sense having similarity with the denoted sense, e.g. the sentence अग्निः माणवक: (the body is fire) means that the boy is lustrous like fire.

Metaphor (Upacāra) functions in cases like the usage of the word 'lion' with reference to a lion drawn in a picture. Moreover, if there is abundant usage, the word-power is called Rūḍhopacāra i.e., conventional metaphor; e.g. the usage of the root दुह् to burn with reference to red-hot iron.

Conventional implication (Rūḍha-Lakṣaṇā) functions in cases like the usage of statement like मार्गाः चलति i.e. roads move, even though the roads are stationary.

Implication or Lakṣaṇā is also three-fold : **Jahat** - abandoning, **ajahat** - non-abandoning, and **Lakṣita** - implied. The Jahallakṣaṇā is that wherein the primary meaning is abandoned. For example the word 'Gaṅgāyām' implies 'Gangātīrē'. Then, the Ajahallakṣaṇā is that wherein the primary sense is not abandoned; in the example, छत्रिणो गच्छंति the **Chatrin** implies non-umbrella holders too. Further the Lakṣita-Lakṣaṇā is the word power wherein the relation of the implied sense, a sense connected with it is implied, for example, in the sentence like सर्वे एकीभवंति (all become one), the suffix च्वि conveys the implied meaning of the 'onenes of thoughtful persons' through the implied sense of 'oneness of thoughts'. Thus, these are the words powers functioning in the world of experience.

As regards the Lord, the super-etymology and super-

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convention function there. The super-etymology functions in the case of words like 'Indra' etc. which are used in worldly expressions, when they denote the Lord. Because, the etymological sense of the word 'Indra' is 'supremacy' and it unlimitedly exists only in the Lord. And because, the limited supremacy found in God Indra is also dependent upon the Lord. In case of words 'Nārāyaṇa' and the like, there functions 'Mahāyogārūḍhi' i.e., super-etymological-conventional power.

The special features of the Dvaita view of the Veda is that, this school critisizes the Nyāya view of the conscient Lord as the creator and revealer of the Veda - Firstly, Nyāya, which denies a permanent real body to God, cannot satisfactorily explain how God can create and teach the Veda. Secondly, the God of Nyāya is not the supreme being, but only a superior type of soul. There is no guarantee that such a God, if he is the author of the Veda, will not deceive mankind by false statements. Thirdly, tradition too does not mention any author of the Veda. The Mīmāṃsa view of the self-existent character of the Veda is ably supported and expounded by Dvaita writers except that the Veda needs God to reveal it at each world-creation.

The Dvaita school considers that the order of the words is determined by the Lord's own eternal intellect (buddhi). Since the pattern o the Lord's thinking is the same the order of the Vedic words happens to be the same in each Kalpa.

Besides Śruti, Madhva regards Smṛti like Purāṇas and Āgamas as a source of valid knowledge. As in other schools of Vedānta, the validity of Smṛti is dependent on Śruti. The Smṛti unlike Śruti, owes its authorship to human beings. It is therefore to be considered valid, only if it is in accordance with the Veda, or Śruti. Madhva rejects the Pāśupata (Śaiva) Smṛtis as not being in accordance with the Veda. The Pāñcarātra (Vaiṣṇava) Smṛtis are claimed to agree with the teachings of the Veda, Jayatīrtha and Vādirāja go to the extent of holding that they are

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the creations of Viṣṇu Himself and thus enjoy a status not inferior to the Veda. Thus Dvaita shows a greater leaning towards Smṛtis than Advaita and even Viśiṣṭādvaita.

2.10 DOCTRINE IX :- Lord hari alone - the purport of all scriptures (अखिलाम्नायैकवेद्यो हरिः)

It is already said before that an individual soul can obtain liberation only through God's grace. Such a grace may be secured by pure devotion, which arises through the knowledge of Lord Viṣṇu's greatness. It is however clear from the Brahmasūtra : Śāstra-Yōnitvāt (I.i.3) that God can be known only through the scriptures. Thus the scriptures establish the supreme greatness of Lord Hari. This Madhva's doctrine is well supported by the authoritative texts below :

1. सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीमि।।

(Kaṭha. Up. I.2.15)

All Vedas speak of the highest abode of Lord Viṣṇu. All penances also state the same. The vows like celibacy etc. observed only with a desire to attain that realm of the supreme God. I tell that in brief.

2. नावेदविन्मनुते तं बृहन्तं सर्वानुभूमात्मानं साम्पराये।।

(Taitt. Bra. III.12.9.7)

One who does not possess the knowledge of the Vedas cannot get the knowledge of the majesty of God, which causes liberation.

3. वेदैश्च सर्वैरहमेव वेद्यः। (B. Gita. XV.15)

I am alone made known by all Vedas.

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4. न च केवलतर्केण नाक्षजेन न केनचित्।

केवलाममविज्ञेयो भक्तैरेव न चान्यथा।। (ब्रह्माण्डे)

Lord Nārāyaṇa cannot be comprehended by mere speculation or sense-perception or any other such means. He can be comprehended by the sacred scripture only and by the devoted persons only. Not in any other way.

5. नेन्द्रियाणि नानुमानं वेदाह्येवैनं वेदयन्ति तस्मादाहुः वेदाः।।

Not the senses, nor the inferences help one to comprehend the God. Vedas alone enable to comprehend Him - thus states Pippalāda Śruti.

6. सर्वज्ञं सर्वकर्तारं नारायणमनामयम्।

सर्वोत्तमं ज्ञापयन्ति महातात्पर्यमत्र हि।।

सर्वेषामपि वेदानां इतिहासपुराणयोः।

प्रमाणानां च सर्वेषां तदर्थं नान्यदुच्यते। (नारदीये)

The Vedas and other sacred literature convey the Supreme God Nārāyaṇa who is omniscient, creator of all, free from all, free from the defects and inadequacies, and Supreme. Vedas, Itihasa Purāṇas and other scriptures chiefly convey Him. The other things i.e., Dharma and other are conveyed only to enable us to understand his glory.

7. यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः।।

I am designated as Puruṣottama both in the Vedas and other sacred literature since I am superior to both Kṣara and Akṣara.

8. मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम्।

उत्कर्षे तु तदन्यत्र तात्पर्यं स्यादवान्तरम्।। (महावराहे)

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About Madhva's predilections for a Vaiṣṇava Theism, we may say, without any fear of contradiction, that he saw much more clearly than Śaṅkara or Rāmānuja had done before him, that "Viṣṇu" had struck deep roots in the Indian spiritual soil and was the link that connected the Vedic with the Upanisadic and the Upaniṣadic with the Epic and Purāṇic phases of Hindu thought. The Hindu mind had been religiously conditioned right from the Vedic times. It had a distinctive predilection for a close, religious and personal relation with the Deity rather than for an abstract identity with a pure being to be reached by abstract identity with a pure being to be reached by abstract thought or speculative reason alone.

There were the reasons and no crude sectarianism of any kind that inspired Madhva to integrate his new philosophical Realism with the principles of ancient Vaisnavism, in the interests of Hindu revival which he wanted to bring about in the counry, to meet the new situation which he saw developing all round. At the same time, the fact that he was the only Vaiṣṇava Ācārya that gave full canonical recognition to the worship of Śiva as a part of his creed and in a spirit of genuine devotion arising from the basic principles of his own philosophy, rather than as a concession to the idols of the tribe, should be sufficient to clear our mind of any presumption of sectarian theology in his acceptance of Vaisnavism.

2.11 QUESTIONS FOR SELF EXAMINATION

1. पूर्णप्रज्ञदर्शनस्य प्रधानतत्त्वानि लिखत।
2. द्वैतवेदान्तानुसारेण विष्णोः सर्वोत्तमत्वं दर्शयत।
3. जगतः सत्यत्वं प्रमाणानुबद्धमिति समर्थयत।
4. पूर्णप्रज्ञदर्शने भेदतत्त्वस्य सत्यत्वं निरूपयत।
5. जीवानां भिन्नत्वं तेषां अनुचरत्वं च साधयत।
6. सर्वे जीवाः नीचोच्चभावं गता इति प्रतिपादयत।

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7. पूर्णप्रज्ञमतेन मुक्तिस्वरूपं विवृणुत।
8. पूर्णप्रज्ञदर्शनरीत्या भक्तिः मुक्तिसाधिका इति विवेचयत।
9. द्वैतवेदान्ते प्रमाणत्रयस्वरूपं विशदयत।
10. "हरिः सदागमैकविज्ञेयः" इति दर्शयत।
11. वेदान्तसाहित्यलोके पूर्णप्रज्ञवेदान्तस्य योगदानं प्रतिपादयत।

NOTES

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UNIT - III

Text of the

Pūrṇaprajña Darśana

3.0 PURPOSE OF THE UNIT

This unit provides the text of the Pūrṇaprajña Darśana as given in the Sarvadarśana-Saṅgarha of Madhavācarya. For the clear understanding of the text in the Sanskrit, it is followed by the English translation. The numbers given to paragraphs of the text, correspond to the paragraphs in the translation section.

For detail study of the concepts of the Dvaita Vedānta elucidated by Sāyaṇa Mādhvacārya, a detailed list of the books is given for reference.

3.1 पूर्णप्रज्ञदर्शनम् - (पूर्वार्धम्)

3.1.1

तदेतद्रामानुजमतं जीवाणुत्व - दासत्व - वेदापौरुषेयत्वसिद्धार्थबोधकत्व - स्वतः प्रमाणत्व - प्रमाणत्रित्व - पञ्चरात्रोपजीव्यत्व - प्रपञ्चभेदसत्यत्वादि साम्येपि परस्परविरुद्धभेदादि पक्षत्रयकक्षीकारेण क्षपणकपक्षनिक्षिप्त-मित्युपेक्षमाणः, 'स आत्मा तत्त्वमसि' (छा. 6-8-7) इत्यादि वेदान्तवाक्यजातस्य भङ्ग्यन्तरेणार्थान्तरपरत्वमुपपाद्य ब्रह्ममीमांसाविवरणव्याजेन आनन्दतीर्थः प्रस्थानान्तरमास्थिषत।

3.1.2

तन्मते हि द्विविधं तत्त्वम्, स्वतन्त्रपरतन्त्रभेदात्। तदुक्तं तत्त्वविवेके -

स्वतन्त्रं परतन्त्रं च द्विविधं तत्त्वमिष्यते।

स्वतन्त्रो भगवान्विष्णुः निर्दोषोऽशेषसद्गुणः।। इति।।

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3.1.3

ननु सजातीयविजातीयस्वगतनानात्वशून्यं ब्रह्मतत्त्वमिति प्रतिपादकेषु वेदान्तेषु जागरूकेषु कथमशेषसद्गुणत्वं कथ्यत इति चेत् - मैवम्। भेदप्रमापक-बहुप्रमाणविरोधेन तेषां तत्र प्रामाण्यानुपपत्तेः। तथा हि - प्रत्यक्षं तावदिदमस्माद्भिन्नं इति नीलपीतादेर्भेदमध्यक्षयति।

3.1.4

अथ मन्येथाः - किं प्रत्यक्षं भेदमेवावगम्यते? किं वा धर्मिप्रतियोगि-घटितम् ? न प्रथमः, धर्मिप्रतियोगिप्रतिपत्तिमन्तरेण तत्सापेक्षस्य भेदस्याशक्या-ध्यवसायात्। द्वितीयेऽपि धर्मिप्रतियोगिग्रहणपुरःसरं भेदग्रहणम् ? अथवा युगपत्तत्सर्वग्रहणम् ?

न पूर्वः, बुद्धेर्विरम्य व्यापाराभावात्। अन्योन्याश्रयप्रसङ्गाच्च। नापि चरमः, कार्यकारणबुध्योर्यौगपद्याभावात्। धर्मिप्रतीतिर्हि भेदप्रत्ययस्य कारणम्। एवं प्रतियोगिप्रतीतिरपि। संनिहितेऽपि धर्मिणि व्यवहितप्रतियोगिज्ञानमन्तरेण भेदस्याज्ञातत्वेन अन्वयव्यतिरेकाभ्यां कार्यकारणभावावगमात्। तस्मान्न भेदप्रत्यक्षं सुप्रसरमिति चेत् -

3.1.5

किं वस्तुस्वरूपभेदवादिनं प्रति इमानि दूषणानि उद्घुष्यन्ते ? किं वा धर्मभेदवादिनं प्रति ? प्रथमे चोरापराधात् माण्डव्यनिग्रहन्यायापातः। भवद्भिरभिधीयमानदूषणानां तदविषयत्वात्।

ननु वस्तुस्वरूपस्यैव भेदत्वे प्रतियोगिसापेक्षत्वं न घटते ? घटवत्। प्रतियोगिसापेक्ष एव सर्वत्र भेदः प्रथम इति चेत् - न, प्रथमं सर्वतो विलक्षणतया वस्तुस्वरूपे ज्ञायमाने प्रतियोग्यपेक्षया विशिष्टव्यवहारोपपत्तेः।

3.1.6

तथा हि - परिमाणघटितं वस्तुस्वरूपं प्रथमं अवगम्यते।

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पश्चात्प्रतियोगिविशेषापेक्षया ह्रस्वं दीर्घमिति तदेव विशिष्टव्यवहारभाजनं भवति। तदुक्तं विष्णुतत्त्वनिर्णये - न च विशेषणविशेष्यतया भेदसिद्धिः। विशेषणविशेष्यभावश्च भेदापेक्षः। धर्मिप्रतियोग्यपेक्षया भेदसिद्धिः। भेदापेक्षं च धर्मिप्रतियोगित्वं इति अन्योन्याश्रयतया भेदस्यायुक्तिः। पदार्थस्वरूपत्वात् भेदस्य इत्यादिना।

अत एव गवार्थिनो गवयदर्शनान्न प्रवर्तते, गो शब्दं च न स्मरति। न च नीरक्षीरादौ स्वरूपे गृह्यमाणे भेदप्रतिभासोऽपि स्यादिति भणनीयम्। समानाभिहारादिप्रतिबन्धकबलात् भेदभानव्यवहाराभावोपपत्तेः। तदुक्तम् -

अतिदूरात्सामीप्यात्

इन्द्रियघातात्मनोऽनवस्थानात्।

सौक्ष्म्याद्व्यवधानात्

अभिभवात्समानाभिहाराच्च।। (सां. का - 7) इति

अतिदूरात् - गिरिशिखरवर्तितर्वादौ, अतिसामीप्यात् - लोचनाञ्जनादौ, इन्द्रियघातात् - विद्युदादौ, मनोऽनवस्थानात् - कामाद्युपप्लुतमनस्कस्य स्फीतालोकवर्तिनि घटादौ, सौक्ष्म्यात् - परमाण्वादौ, व्यवधानात् - कुड्यान्तर्हिते, अभिभवात् - दिवाप्रदीपप्रभादौ, समानाभिहारात् - नीरक्षीरादौ, यथावद्ग्रहणं नास्तीत्यर्थः।

3.1.7

भवतु वा धर्मभेदवादस्तथापि न कश्चिद्दोषः। धर्मिप्रतियोगिग्रहणे सति पश्चात्तद्घटितभेदग्रहणोपपत्तेः। न च परस्पराश्रयप्रसङ्गः। परानपेक्ष्य प्रभेदशालिनो वस्तुनो ग्रहणे सति धर्मभेदभानसम्भवात्। न च धर्मभेदवादे तस्य भेदस्य भेदान्तरभेदत्वेन अनवस्था दुरवस्था स्यादित्यास्थेयम्। भेदान्तरप्रसक्तौ मूलाभावात्। भेदभेदिनौ भिन्नाविति व्यवहारादर्शनात्।

न च एकभेदबलेनान्यभेदानुमानम्। दृष्टान्तभेदाविघातेनोत्थाने दोषाभावात्। सोऽयं पिण्याकयाचनार्थं गतस्य खारिकातैलदातृत्वाभ्युपगम इव। दृष्टान्तभेदविमर्दे तु अनुत्थानमेव। न हि वरविघाताय कन्योद्वाहः। तस्मात् मूलक्षयाभावादनवस्था न दोषाय।

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3.1.8

अनुमानेनापि भेदोऽवसीयते। परमेश्वरो जीवाद् भिन्नः। तं प्रति सेव्यत्वात्। यो यं प्रति सेव्यः स तस्माद् भिन्नः। यथा भृत्याद्राजा।

'न हि सुखं मे स्यात् दुःखं मे न मनागपि' इति पुरुषार्थमर्थयमानाः पुरुषाः स्थपतिपदं कामयमानाः सत्कारभाजो भवेयुः। प्रत्युत सर्वानर्थभाजनं भवति। यः स्वस्यात्मनो हीनत्वं परस्य गुणोत्कर्षं च कथयति स स्तुत्यः प्रीतः स्तावकस्य तस्याभीष्टं प्रयच्छति। तदाह -

घातयति हि राजानो राजाहमिति वादिनः।

ददत्यखिलमिष्टं च स्वगुणोत्कर्षवादिनाम्।। इति।।

3.1.9

एवञ्च परमेश्वराभेदतृष्णया विष्णोर्गुणोत्कर्षस्य मृगतृष्णिकासमत्वाभिदानं, विपुलकदलीफललिप्सया जिह्वाच्छेदनमनुसरति। एतादृशविष्णुविद्वेषणादन्ध-तमसप्रवेशप्रसङ्गात्। तदेतत्प्रतिपादितं मध्यमन्दिरेण महाभारततात्पर्यनिर्णये -

अनादिद्वेषिणो दैत्या विष्णौ द्वेषो विवर्धितः।

तमस्यन्धे पातयति दैत्यानन्ते विनिश्चयात्।। इति।।

(म.भा.ता. 1-111)

3.1.10

सा च सेवा अङ्कन, नामकरण, भजनभेदात् त्रिविधा। तत्राङ्कनं नारायणायुधादीनां तद्रूपस्मरणार्थमपेक्षितार्थसिध्यर्थं च। तथा च शाकल्यसंहिता-परिशिष्टम्।

चक्रं बिभर्ति पुरुषोऽभितप्तम् - - - - -

- - - - - बलं देवानाममृतस्य विष्णोः।

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स याति नाकं दुरितान्विधूय - - - - -

- - - - - विशन्ति यद्यतयो वीतरागाः।।

देवासो येन विधृतेन बाहुना - - - - -

- - - - - सुदर्शनेन प्रयातास्तमायन्।।

येनाङ्किता मनवो लोकसृष्टिं - - - - -

- - - - - वितन्वन्ति ब्राह्मणास्तद्वहन्ति।।

तद्विष्णोः परमं पदं येन गच्छन्ति लाञ्छिताः।

उरुक्रमस्य चिह्नैरङ्किता लोके सुभगा भवामः।। इति।।

'अतप्ततनूर्न तदामो अश्नुतेश्रिता स इद्वहंतस्तत्समासत' (तै.आ. 1-11)
इति तैत्तरीयकोपनिषच्च। स्थानविशेषश्चाग्नेयपुराणे प्रदर्शितः -

दक्षिणे तु करे विप्रो बिभृयाच्च सुदर्शनम्।

सव्येन शङ्खं बिभृयादिति ब्रह्मविदो विदुः।।

अन्यत्र चक्रधारणे मन्त्रविशेषश्च दर्शितः -

सुदर्शन महाज्वाल कोटिसूर्यसमप्रभ।

अज्ञानान्धस्य मे नित्यं विष्णोर्मार्गं प्रदर्शय।।

त्वं पुरा सागरोत्पन्नो विष्णुना विधृतः करे।

नमितः सर्वदेवैश्च पाञ्चजन्य नमोऽस्तु ते।। इति।।

नामकरणं पुत्रादीनां केशवादिनाम्ना व्यवहारः, सर्वदा तन्नामानुस्मरणार्थम्। भजनं दशविधम् - वाचा सत्यं हितं प्रियं स्वाध्यायः कायेन दानं परित्राणं परिरक्षणम् मनसा दया स्पृहा श्रद्धा चेति। अत्रैकैकं निष्पाद्य नारायणे समर्पणं भजनम्। तदुक्तम् -

अङ्कनं नामकरणं भजनं दशधा च तत् - इति।

एवं ज्ञेयत्वादिनापि भेदोऽनुमातव्यः।।

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3.1.11

तथा श्रुत्यापि भेदोऽवगन्तव्यः। ' सत्यमेनमनु विश्वे मदन्ति, रातिं देवस्य गृणतो मघोनः। ' सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये '। सत्य आत्मा, सत्यो जीवः, सत्यं भिदा, सत्यं भिदा, सत्यं भिदा, मैवारुण्यो मैवारुण्यो मैवारुण्य इति मोक्षानन्द भेदप्रतिपादकश्रुतिभ्यः।

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च।। (भ.गी. 14-2)

' जगद्व्यापारवर्जम्। प्रकरणादसंनिहितत्त्वाच्च ' (ब्र.सू. 4-4-17, 18) इत्यादिभ्यश्च। न च ' ब्रह्म वेद ब्रह्मैव भवति ' (मुण्ड. 3-2-9), इति श्रुतिबलाज्जीवस्य पारमैश्वर्यं शक्यशङ्कम्। ' संपूज्य ब्राह्मणं भक्त्या शूद्रोऽपि ब्राह्मणो भवेत् '। इतिवत् बृंहितो भवतीत्यर्थपरत्वात्।

3.1.12

ननु - प्रपञ्चो यदि विद्येत निवर्तेत न संशयः।

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः।। (मा. का. 1-17)

इति वचनात् द्वैतस्य कल्पितत्त्वमवगम्यत इति चेत्, सत्यम्। भावमनभिसन्धायाभिधानात्। तथा हि - यद्ययमुत्पद्येत तर्हि निवर्तेत न संशयः। तस्मादनादिरेवायं प्रकृष्टः पञ्चविधो भेदप्रपञ्चः। न चायमविद्यमानः। मायामात्रत्वात्। मायेति भगवदिच्छोच्यते।

महामायेत्यविद्येति नियतिर्मोहिनीति च।

प्रकृतिर्वासनेत्येव तवेच्छानन्त कथ्यते।।

प्रकृतिः प्रकृष्टकरणाद्वासनावासयेद्यतः।

अ इत्युक्तो हरिस्तस्य मायाविद्येति संज्ञिताः।।

मायेत्युक्ता प्रकृष्टत्वात्प्रकृष्टे हि मयाभिधा।

विष्णोः प्रज्ञप्तिरेवैका शब्दैरेतैरुदीर्यते।।

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प्रज्ञप्तिरूपो हि हरिः सा च स्वानन्दलक्षणा।

इत्यादि वचननिचयप्रामाण्यबलात्।।

3.1.13

सैव प्रज्ञा मानत्राणकर्त्री च यस्य तन्मायामात्रम्। ततश्च परमेश्वरेण ज्ञानत्वाद्रक्षितत्वाच्च। न ईश्वरे भ्रान्तिः सम्भवति। विशेषादर्शननिबन्धनत्वाद् भ्रान्तेः।

तर्हि तद्व्यपदेशः कथमित्यत्रोत्तरमद्वैतं परमार्थत इति। परमार्थत इति परमार्थापेक्षया। तेन सर्वस्मादुत्तमस्य विष्णुतत्त्वस्य समभ्यधिकशून्यत्वमुक्तं भवति।

3.2 पूर्णप्रज्ञदर्शनम् - (उत्तरार्धम्)

3.2.1

तथा च परमा श्रुतिः -

जीवेश्वरभिदा चैव जडेश्वरभिदा तथा।

जीवभेदो मिथश्चैव जडजीवभिदा तथा।।

मिथश्च जडभेदो यः प्रपञ्चो भेदपञ्चकः।

सोऽयं सत्योऽप्यनादिश्च सादिश्चेन्नाशमाप्नुयात्।।

न च नाशं प्रयात्येष न चासौ भ्रान्तिकल्पितः।

कल्पितश्चेन्निवर्तेत न चासौ विनिवर्तते।।

द्वैतं न विद्यत इति तस्मादज्ञानिनां मतम्।

मतं हि ज्ञानिनामेतन्मितं त्रातं हि विष्णुना।।

तस्मान्मात्रमिति प्रोक्तं परमो हरिरेव तु।। इत्यादि।।

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तस्माद्विष्णोः सर्वोत्कर्ष एव तात्पर्यं सर्वागमानाम्। एतदेवाभि-सन्धायाभिहितं भगवता -

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते।।
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः।।
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः।।
यो मामेवमसंमूढो जानाति पुरुषोत्तमम्।
स सर्वविद्भजति मां सर्वभावेन भारत।।
इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ।
एतद्बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत।।

(भ.गी. 15, 16-20) इति

3.2.2

महावराहेऽपि -

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतौ परे।
उत्कर्षे तु तदन्यत्र तात्पर्यं स्यादवान्तरम्।। इति।

युक्तं च विष्णोः सर्वोत्कर्षे महातात्पर्यम्। मोक्षो हि सर्व पुरुषार्थोत्तमः।

धर्मार्थकामाः सर्वेऽपि न नित्या मोक्ष एव हि।
नित्यस्तस्मात्तदर्थाय यतेत मतिमान्नरः।।

इति भाल्लवेयश्रुतेः।

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3.2.3

मोक्षश्च विष्णुप्रसादमन्तरेण न लभ्यते -

यस्य प्रसादात्परमूर्तिरूपात् अस्मात्संसारान्मुच्यते नापरेण।
नारायणोऽसौ परमो विचिन्त्यो मुमुक्षुभिः कर्मपाशादमुष्मात्।।

इति नारायणस्तुतेः।

तस्मिन्प्रसन्ने किमिहास्त्यलभ्यम् धर्मार्थकामैरलमल्पकास्ते।
समाश्रिताद् ब्रह्मतरोरनन्तात् निःसंशयं मुक्तिफलं प्रयान्ति।।

(वि.पु. 1-17-91)

इति विष्णुपुराणोक्तेश्च। प्रसादश्च गुणोत्कर्षज्ञानादेव नाभेद ज्ञानादित्युक्तम्।

न च तत्त्वमस्यादितादात्म्यव्याकोपः। श्रुतितात्पर्यापरिज्ञानविजृम्भणात्।

3.2.4

आह नित्यपरोक्षं तु तच्छब्दो ह्यविशेषतः।
त्वं शब्दश्चापरोक्षार्थं तयोरैक्यं कथं भवेत्।।
आदित्यो यूप इतिवत्सादृश्यार्था तु सा श्रुतिः।। इति।

तथा च परमा श्रुतिः।

जीवस्य परमैक्यं तु बुद्धिसारूप्यमेव तु।
एकस्थाननिवेशो वा व्यक्तिस्थानमपेक्ष्य सः।।
न स्वरूपैकता तस्य युक्तस्यापि विरूपतः।
स्वातन्त्र्यपूर्णतेऽल्पत्वपारतन्त्र्ये विरूपते।। इति।

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3.2.5

अथवा तत्त्वमसीत्यत्र स एवात्मा स्वातन्त्र्यादिगुणोपेतत्वात्। अतत्त्वमसि त्वं तत्र भवसि तद्रहितत्वादित्येकत्वमतिशयेन निराकृतम्। तदाह -

अतत्वमिति वा छेदस्तेनैक्यं सुनिराकृतम्। इति

तस्माद् दृष्टान्तनवकेऽपि ' स यथा शकुनिः सूत्रेण प्रबद्धः ' (छ. 6-8-3) इत्यादिना भेद एव। दृष्टान्ताभिधानान्नायमभेदोपदेश इति तत्त्ववादरहस्यम्।

3.2.6

तथा च महोपनिषत् -

यथा पक्षी च सूत्रं च नानावृक्षरसा यथा।

यथा नद्यः समुद्राश्च यथा जीव महीरुहौ।।

यथाऽणिमा च धाना च शुद्धोदलवणे यथा।

चोरापहार्यौ च यथा यथा पुंविषयावपि।।

यथाऽज्ञो जीवसङ्घश्च प्राणादेश्च नियामकः।

तथा जीवेश्वरौ भिन्नौ सर्वदैव विलक्षणौ।।

तथापि सूक्ष्मरूपत्वान्न जीवात्परमो हरिः।

भेदेन मन्ददृष्टीनां दृश्यते प्रेरकोऽपि सन्।।

वैलक्षण्यं तयोर्ज्ञात्वा मुच्यते बध्यतेऽन्यथा। इति।

3.2.7

ब्रह्मा शिवः सुराद्याश्च शरीरक्षरणात् क्षराः।

लक्ष्मीरक्षरदेहत्वादक्षरा तत्परो हरिः।।

स्वातन्त्र्यशक्तिविज्ञानसुखाद्यैरखिलैर्गुणैः।

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निःसीमत्वेन ते सर्वे तद्वशाः सर्वदैव च।। इति।

विष्णुं सर्वगुणैः पूर्णं ज्ञात्वा संसारवर्जितः।

निर्दुःखानन्दभुङ्नित्यं तत्समीपे स मोदते।।

मुक्तानां चाश्रयो विष्णुरधिकोऽधिपतिस्तथा।

तद्वशा एव ते सर्वे सर्वदैव स ईश्वरः।। इति च।

3.2.8

एकविज्ञानेन सर्वविज्ञानं च प्रदानत्वकारणंत्वादिना युज्यते, न तु सर्वमिथ्यात्वेन। न हि सत्यज्ञानेन मिथ्याज्ञानं सम्भवति। यथा - प्रधानपुरुषाणां ज्ञानाज्ञानाभ्यां ग्रामो ज्ञातोऽज्ञात इत्येवमादिव्यपदेशो दृष्ट एव। यथा च कारणे पितरि ज्ञाते जानात्यस्य पुत्र इति। यथा वा सादृश्यादेकस्त्रीज्ञानात् अन्यस्त्रीज्ञानमिति।

तदेव सादृश्यमत्रापि विवक्षितं यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात् (छां. 6-1-4) इत्यादिना। अन्यथा 'सोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातम्' इत्यत्र एकपिण्डशब्दौ वृथा प्रसज्येयाताम्। मृदा विज्ञातम् - इत्येतावतैव वाक्यस्य पूर्णत्वात्।

3.2.9

न च 'वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्' (छां. 6-1-5) इत्येतत्कार्यस्य मिथ्यात्वमाचष्ट इत्येष्टव्यम्। वाचारम्भणं विकारो यस्य तदविकृतं नित्यं नामधेयं मृत्तिकेत्यादिकमित्येतद्वचनं सत्यमित्यर्थस्य स्वीकारात्। अपरथा 'नामधेयम्'-इति शब्दयोर्वैयर्थ्यं प्रसज्येत। अतो न कुत्रापि जगतो मिथ्यात्वसिद्धिः।

3.2.10

किञ्च, प्रपञ्चो मिथ्येत्यत्र मिथ्यात्वं तथ्यम् ? अतथ्यं वा ? प्रथमे सत्याद्वैतभङ्गप्रसङ्गः। चरमे प्रपञ्चसत्यत्वापातः।

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ननु अनित्यत्वं नित्यम् ? अनित्यं वा ? उभयथाप्यनुपपत्ति-रित्याक्षेपवदयमपि नित्यसमजातिभेदः स्यात्। तदुक्तं न्यायनिर्माणवेधसा - नित्यमनित्यभावादनित्ये नित्यत्वोपपत्तेर्नित्यसमः (न्या.सू. 5-1-35) इति। तार्किकरक्षायां च -

धर्मस्य तदतद्रूपविकल्पानुपपत्तितः।

धर्मिणस्तद्विशिष्टत्वभङ्गो नित्यसमो भवेत्।। इति

अस्याः संज्ञाया उपलक्षणत्वमभिप्रेत्याभिहितं प्रबोधसिद्धौ अन्वर्थित्वात्तूपरञ्जकधर्मसमेति। तस्मात् सदुत्तरमिति चेत् -

अशिक्षितत्रासनमेतत्। दुष्टत्वमूलानिरूपणात्। तद्द्विविधम् - साधारणमसाधारणं च। तत्राद्यं स्वव्याघातकम्। द्वितीयं त्रिविधम् - युक्ताङ्गहीनत्व मयुक्ताङ्गाधिकत्वमविषयवृत्तित्वम् इति।

तत्र साधारणमसम्भावितमेव। उक्तस्याक्षेपस्य स्वात्मव्यापनानुपलम्भात्। एवमसाधारणमपि। घटस्य नास्तितायां नास्तितोक्तौ अस्तित्ववत्प्रकृतेऽप्युपपत्तेः।

3.2.11

ननु प्रपञ्चस्य मिथ्यात्वमभ्युपेयते नासत्वमिति चेत् - तदेतत्सोऽयं शिरच्छेदेऽपि शतं न ददाति, विंशति पञ्चकं तु प्रयच्छतीति शाकटिक वृत्तान्तमनुहरेत्। मिथ्यात्वासत्त्वयोः पर्यायत्वादित्यलमितिप्रपञ्चेन।

3.2.12

तत्र 'अथातो ब्रह्मजिज्ञासा' (ब्र. सू. 1-1-1) इति प्रथमसूत्रस्यायमर्थः। तत्राथशब्दो मङ्गलार्थोऽधिकारानन्तर्यार्थश्च स्वीक्रियते। अतः शब्दो हेत्वर्थः। तदुक्तं गारुडे -

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि।

प्रारभ्यन्ते नियत्यैव तत्किमत्र नियामकम्।।

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कश्चार्थस्तु तयोर्विद्वन् कथमुत्तमता तयोः।

एतदाख्याहि मे ब्रह्मन्यथा ज्ञास्यामि तत्त्वतः।।

एवमुक्तो नारदेन ब्रह्मा प्रोवाच सत्तमः।

आनन्तर्याधिकारे च मङ्गलार्थे तथैव च।।

अथशब्दस्त्वतः शब्दो हेत्वर्थे समुदीरितः।। इति।

यतो नारायणप्रसादमन्तरेण न मोक्षो लभ्यते। प्रसादश्च ज्ञानमन्तरेण। अतो ब्रह्मजिज्ञासा कर्तव्येति सिद्धम्।

3.2.13

जिज्ञास्यब्रह्मणो लक्षणमुक्तम् - 'जन्माद्यस्य यतः' (ब्र.सू. 1-1-2) इति। सृष्टिस्थित्यादि यतो भवति तद् ब्रह्मेति वाक्यार्थः। तथा च स्कान्दं वचः -

उत्पत्तिस्थितिसंहाराः नियतिर्ज्ञानमावृतिः।

बन्धमोक्षौ च पुरुषाद्यस्मात्स हरिरेकराट्।। इति।

यतो वा इमानीत्यादिश्रुतिभ्यश्च।

3.2.14

तत्र प्रमाणमप्युक्तम् - 'शास्त्रयोनित्वात्' (ब्र.सू. 1-1-3) इति। 'नावेदविन्मनुते तं बृहन्तम्' (तै.ब्रा. 3-12-9-7), 'तं त्वौपनिषदम्' (बृह. 3-9-26) इत्यादि - श्रुतिभ्यस्तस्यानुमानिकत्वं निराक्रियते। न चानुमानस्य स्वातन्त्र्येण प्रामाण्यमस्ति। तदुक्तं कौर्मे -

श्रुतिसाहाय्यरहितमनुमानं न कुत्रचित्।

निश्चयात्साधयेदर्थं प्रमाणान्तरमेव च।।

श्रुतिस्मृतिसहायं यत्प्रमाणान्तरमुत्तमम्।

प्रमाणपदवीं गच्छेन्नात्र कार्यं विचारणा।। इति।

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3.2.15

शास्त्रस्वरूपमुक्तं स्कान्दे -

ऋग्यजुःसामाथर्वा च भारतं पाञ्चरात्रकम्।

मूलरामायणं चैव शास्त्रमित्यभिधीयते।।

यच्चानुकूलमेतस्य तच्च शास्त्रं प्रकीर्तितम्।

अतोऽन्यो ग्रन्थविस्तारो नैव शास्त्रं कुवर्त्म तत्।। इति।

3.2.16

तदनेन, 'अनन्यलभ्यः शास्त्रार्थः' इति न्यायेन भेदस्य प्राप्तत्वेन तत्र न तात्पर्यम्। किन्तु अद्वैत एव वेदवाक्यानां तात्पर्यम् इत्यद्वैतवादिनां प्रत्याशा प्रतिक्षिप्ता। अनुमानादीश्वरस्य सिद्ध्यभावेन तद्भेदस्यापि ततः सिद्ध्यभावात्। तस्मान्न भेदानुवादकत्वमिति तत्परत्वमवगम्यते। अत एवोक्तम् -

सदागमैकविज्ञेयं समतीतक्षराक्षरम्।

नारायणं सदा वन्दे निर्दोषाशेषसद्गुणम्।।

3.2.17

शास्त्रस्य तत्र प्रामाण्यं उपपादितम् 'तत्तु समन्वयात्' (ब्र.सू. 1-1-4) इति। समन्वय उपक्रमादिलिङ्गम्। उक्तं च बृहत्संहितायाम् -

उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम्।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये।। इति।

एवं वेदान्ततात्पर्यवशात् तदेव ब्रह्म शास्त्रगम्यमित्युक्तं भवति। दिङ्मात्रमत्र प्रादर्शि। शिष्टमानन्दतीर्थभाष्यव्याख्यानादौ द्रष्टव्यम्। ग्रन्थबहुत्वभियोपरम्यत इति।

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3.2.18

एतच्च रहस्यं पूर्णप्रज्ञेन मध्यमन्दिरेण वायोस्तृतीयावतारम्मन्येन निरूपितम्।

प्रथमस्तु हनूमान् स्याद् द्वितीयो भीम एव च।
पूर्णप्रज्ञस्तृतीयश्च भगवत्कार्यसाधकाः।।

एतदेवाभिप्रेत्य तत्र तत्र ग्रन्थ समाप्तावेदं पद्यं लिख्यते -

यस्य त्रीण्युदितानि वेदवचने दिव्यानि रूपाण्यलम्
बट्तद्दर्शनमित्थमेव निहितं देवस्य भर्गो महत्।
वायो रामवचोनयं प्रथमकं पृक्षो द्वितीयं वपुः
मध्वो यत्तु तृतीयमेतदमुना ग्रन्थः कृतः केशवः।।

(म.भा.ता. 32-181)

एतत्पद्यार्थस्तु 'बळित्था तद्वपुषे धायि दर्शतं देवस्य भर्गः सहसो यतोऽजनि' (ऋग्. 1-141-1) इत्यादिश्रुतिपर्यालोचनयाऽवगम्यत इति। तस्मात्सर्वस्य शास्त्रस्य विष्णुतत्त्वं सर्वोत्तममित्यत्र तात्पर्यमिति सर्वं निरवद्यम्।

इति

सायणमाधवीये सर्वदर्शनसङ्ग्रहे पूर्णप्रज्ञदर्शनम्।

3.3 TRANSLATION OF THE TEXTUAL PORTION

1) Ānanda Tīrtha (Pūrṇa-Prajña, or Madhva) rejected this same Rāmānuja system, because, though like his own views, it teaches the atomic size of the soul, the servitude of the soul, the existence of the Veda without any personal author, the authenticity of the Veda, the self-evidence, dependency upon the Pāñcarātra, the reality of plurality in the universe, and so forth - yet, in accepting three hypotheses as to reciprocally contradictory divisions, etc., it coincides with the tenets of the

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Jainas. Showing that He is soul, that art thou, and number of other texts of the Upaniṣads bear a different import under a different explanation, he set up a new system under the guise of a new explication of the Brahma-Mīmāṃsa (or Vedānta).

For in his doctrine ultimate principles are dichotomised into independent and dependent; as it is stated in the Tattva-viveka - "Independent and dependent, two principles are received"; "The independent is Viṣṇu the Lord, exempt from imperfections, and of inexhaustible excellences".

Here it will be urged (by the Advaita-Vādins): Why predicate of the absolute these inexhaustible excellences in the teeth of the Upaniṣads, which lay down that the absolute principle is void of homogeneity and heterogeneity, and of all plurality in itself ? To this be it replied: Not so, for these texts of the Upaniṣads, as contradictory of many proofs positive of duality, cannot afford proof of universal unity; perception, for example, in the consciousness, this is different from that, pronounces a difference between things, blue and yellow, and so forth.

The opponent will rejoin: Do you hold that perception is cognisant of a perceptional difference, or of a difference constituted by the thing and its opposite ? The former alternative will not hold; for without a cognition of the thing and its opposite, the recognition of the difference, which presupposes such a cognition, will be impossible. On the latter alternative it must be asked, is the apprehension of the difference preceded by an apprehension of the thing and its contrary, or are all the three (the thing, its contrary, and the contrariety) simultaneously apprehended ? It cannot be thus preceded, for the operation of the intellect is without delay (or without successive steps) and there would also result a logical seesaw (apprehension of the difference presupposing apprehension of the difference). Nor can there be a simultaneous (apprehension of the thing and its contrary, and the difference); for cognitions related as cause

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and effect cannot be simultaneous, and the cognition of the thing is the cause of the recognition of the difference; the causal relation between the two being recognised by a concomitance and non-concomitance (mutual exclusion), the difference not being cognised even when the thing is present, without a cognition of its absent contrary. The perception of difference, therefore (the opponent concludes), is not easily admissible.

To this let the reply be as follows :- Are these objections proclaimed against one who maintains a difference identical with the things themselves, or against one who maintains a difference between things as the subjects of attributes ? In the former case, you will be, as the saying runs, punishing a respectable Brahman for the offence of a thief, the objections you adduce being irrelevant. If it be urged that if it is the essence of the thing that is the difference, then it will no longer require a contrary counterpart; but if difference presuppose a contrary counterpart, it will exist everywhere; this statement must be disallowed, for while the essence if a thing is first known as different from everything else, the determinate usage (name and notion) may be shown to depend upon a contrary counterpart; for example the essence of a thing so far as constituted by its dimensions is first cognised, and afterwards it becomes the object of some determinare judgement, as long or short in relation to some particular counterpart (or contrasted object).

Accordingly, it is said in the Viṣṇutattva Nirṇaya: "Difference is not proved to exist by the relation of determinant and determinate; for this relation of determinant and determinant and determinate; for this relation of determinant and determinate (or predicate and subject) presupposes difference; and if difference were proved to depend upon the thing and its counterpart, and the thing and its counterpart to presuppose difference, difference as involving a logical circle could not be accounted for; but difference is itself a real predicament (or ultimate entity). For this reason (via, because difference is a

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thing) it is that men in quest of a cow do not act (as if they had found her) when they see a gayal, and do not recall the word cow.

Nor let it be objected that (if difference be a real entity and as such perceived) on seeing a mixture of milk and water, there would be a presentation of difference; for the absence of any manifestation of, and judgement about, the difference, may be accounted for by the force of (the same) obstructives (as hinder the perception of other things), viz., aggregation of similars and the rest. Thus it has been said (in the Sāṇkhya-Kārika, v.vii). "From too great remoteness, from too great nearness, from defect in the organs, from instability of the common sensory", "From subtility, from interposition, from being overpowered, and from aggregation of similars."

There is no perception respectively of a tree and the like on the peak of a mountain, because of its too great remoteness; of collyrium applied to the eyes, and so forth, because of a defect in the organs; of a jar or the like in broad daylight, by one whose common sensory is bewildered by lust and other passions, because of instability of the common sensory; of an atom and the like, because of their subtility; of things behind a wall, and so forth, because of interposition; of the light of a lamp and the like, in the day-time because of its being over-powered; of milk and water, because of the aggregation of similars.

Or let the hypothesis of difference in qualities be granted, and no harm is done; for given the apprehension of a subject of attributes and of its contrary, the presentation of difference in their modes is possible. Nor let it be supposed that on the hypothesis of difference in the modes of things, as each difference must be different from some ulterior difference, there will result an embrassing progression to infinity, there being no occasion for the occurrence of the said ulterior difference, inasmuch as we do not observe that men think and say that two

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things are different as differenced from the different. Nor can an ulterior difference be inferred from the first difference, for there being no difference to serve as the example in such inference, there cannot but be a non-occurence of inference. And thus it must be allowed that in raising the objection you have bagged for a little oil-cake, and have had to give us gallons of oil. If there be no difference for the example the inference cannot emerge. The bride is not married for the destruction of the bridegroom. There being, then, no fundamental difficulty, this infinite progression presents no trouble.

Difference (duality) is also ascertained by inference. Thus the Supreme Lord differs from the individual soul as the object of its obedience; and he who is to be obeyed by any person differs from that person, a king, for instance, from his attendant.

For men, desiring as they do the end of man, let me have pleasure, let me not have the slightest pain, if they covet the position of their Lord, do not become objects of his favour, man, rather, they become recipients of all kinds of evil. He who asserts his own inferiority and the excellence of this superior, he it is who is to be commended; and the gratified superior grants his enlogist his desire. Therefore it has been said :- "Kings destroy those who assert themselves to be kings. "And grant to those who proclaim their kingly preeminence all that they desire."

Thus the statement of those (Advaita-Vādins) in their thirst to be one with the Supreme Lord, that the supreme excellence of Viṣṇu is like a mirage, is as if they were to cut off their tongues in trying to get a fine plantain, since it results that through offending this supreme Viṣṇu they must enter into the hell of blind darkness (Andha-Tamasā). The same thing is laid down by Madhya-mandira in the Mahābhārata-Tātparya-Nirṇaya :-

"O Daityas, enemies of the eternal, Viṣṇu's anger is waxed

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great; "He hurls the Daityas into the blind darkness, because they decide blindly."

This service (or obedience of which we have spoken) is trichotomised into (1) stigmatisation, (2) imposition of names, (3) worship.

Of these, (1) stigmatisation is (the branding upon oneself) of the weapons of Nārāyaṇa (or Viṣṇu) as a memorial of him, and as a means of attaining the end which is needful (emancipation). Thus the sequel of the Sākalya Samhita :-

"The man who bears branded in him the discuss of the immortal Viṣṇu, which is the might of the gods,

"The, shaking off his guilt, goes to the heaven (Vaikuṇṭa) which ascetics, whose desires are passed away, enter into :

"The discuss Sudarśana by which, uplifted in his arm, the gods entered that heaven;

"Marked where with the Manus projected the emanation of the world, that weapon Brahmanas wear (stamped upon them);

"Stigmatised wherewith they go to the supreme sphere of Viṣṇu;

"Marked with the stigmas of the wide-striding (Viṣṇu), let us become beatified."

Again, the Taittīrīyaka Upaniṣaḍ says : "He whose body is not branded, is raw, ad tastes it not: votaries bearing it attain thereto". The particular parts to be branded are specified in the Āgneya-Purāṇa :-

"On his right hand let the Brahman wear Sudarśana,

"On his left the conch-shell, thus have those who know the Veda declared."

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In other passage is given the invocation to be recited on being branded with the discuss :-

"Sudarśana, brightly blazing, effulgent as ten million suns,

"Show into me, blind with ignorance, the everlasting way of Viṣṇu.

"Thou aforetime sprangest from the sea, brandished in the hand of Viṣṇu,

"Adored by all the gods; O Pāñcajanya, to thee be adoration."

(2) Imposition of names is the appellation of sons and others by such names as Keśava, as a continual memorial of the name of the Supreme Lord.

(3) Worship of ten kinds, viz., with the voice, (i) vercity, (ii) usefulness, (iii) blindliness, (iv) sacred study; with the body, (v) almsgiving, (vi) defence, (vii) protection; with the common sensory, (viii) mercy, (ix) longing, and (x) faith. Worship is the dedication to Nārāyaṇa of each of these as it is realised. Thus is has been said :- "Stigmatisation, imposition of name, worship; the last is of ten kinds."

Difference (or duality between the Supreme Being and the universe) may also be inferred from cognisability and other marks.

So also difference (or duality) may be understood from revelation, from texts setting out duality in emancipation and beatitude, such as :"All rejoice over truth attained; truthful, and celebrating the gift of the divine Indra, they recount his glory." "Sarva, among those that know the truth, O Brahman, is in the universe, true spirit; true is individual spirit; truth is duality, truth is duality, in me is illusion, in me illusion, in the illusion again :-

"After attaining this knowledge, becoming like unto me,

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"In creation they are not born again, in retractation they perish not" (Bhagavad-Gīta, xiv.2).

According also to such aphorisms as, "Excepting cosmical operation because of occasion, and because of non-proximity."

Nor should suggestion be made that individual spirit is God in virtue of the texts, He that knows the absolute becomes the absolute; for this text hyperbolically eulogistic, like the text, worshipping a Brahman devoutly a Śūdra becomes a Brahman, i.e., becomes exalted.

If any one urges that according to the text :-

"if the universe existed it would doubtless come to an end." This duality is merely illusory, and in reality a unity, and that duality is learnt to be illusorily imagined; it may be replied : What you say is true, but you do not understand its meaning; for the real meaning is, if this world had been produced, it would, without doubt, come to an end; therefore this universe is from everlasting, a five fold dual universe; and it is not non-existent, because it is illusion. Illusion is defined to be the will of the Lord, in virtue of the testimony of many such passages as :-

"The great illusion, ignorance, necessity, the bewilderment,

"The originant, ideation, - thus is thy will called, O Infinite,

"The originant, because it originates greatly; ideation, because it produces ideas;

"The illusion of Hari, who is called a, is termed (Avidyā) ignorance:

"Styled (Māyā) illusion, because it is pre-eminent, for the name maya is used of the pre-eminent;

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"The excellent knowledge of Viṣṇu is called, though one only, by these names;

"For Hari is excellent knowledge, and this is characterised by these names;

"For Hari is excellent knowledge, and this is characterised by spontaneous beatitude."

That in which this excellent knowledge produces knowledge and effects sustentation thereof, that is pure illusion, as known and sustained, therefore by the Supreme Lord duality is not illusorily imagined. For in the Lord illusory imagination of the universe is not possible, illusory imagination arising from non-perception of differences (which as an imperfection is inconsistent with the divine nature).

If it be asked how then that (llusory duality) is predicated, the answer is that in reality there is a non-duality, that is in reality, Viṣṇu being better than all else, has no equal and no superior. Accordingly, the (grand revelation) Paramaśruti -

"A difference between soul and the Lord, a difference between the insentient and the Lord,

"A difference among souls, and a difference of the insentient and the soul each from the other.

"Also the difference of insentient things from one another, the world with its five divisions.

"This same is real and from all eternity; if it had a beginning it would have an end;

"Whereas it does not come to an end; and it is not illusorily imagined;

"For if it were imagined it would cease, but it never ceases.

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"That there is no duality is therefore the doctrine of those that lack knowledge;

"For this the doctrine of those that have knowledge is known and sustained by Viṣṇu."

The purpose, then, of all revelations is to set out the supreme excellence of Viṣṇu, with this in view the Lord declared :-

"Two are these persons in the universe, the perishable and the imperishable;

"The perishable is all the elements, the imperishable is the unmodified,

"The other, the most excellent person, called the Supreme spirit,

"Is the undecaying Lord, who pervading sustains the three worlds.

"Since transcending the perishable, I am more excellent than the imperishable (soul),

"Hence, I am celebrated among men and in the Veda as the best of persons (Puruṣottama);

"He who uninfatuated knows me thus the best of persons, he all-knowing worships me in every wise.

"Thus this most mysterious institute is declared, blameless (Arjuna);

"Knowing this a man may be wise, and may have done what he has to do, O Bhārata" (Bhagavadgīta, xv, 16-20).

So in the Mahā-Varāha -

"The primary purport of all the Vedas relates to the supreme spouse of Śrī;

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"Its purport regarding the excellence of any other deity must be subordinate."

It is reasonable that the primary purport should regard the supreme excellence of Viṣṇu. For emancipation is the highest and of all men, according to the text of the Bhallavēya Upaniṣaḍ; while merit, wealth and enjoyment are transitory, emancipation is eternal; therefore a wise man should strive unseasingly to attain thereto. An emancipation is not won without the grace of Viṣṇu, according to the text of the Nārāyaṇa Upaniṣaḍ; through whose grace is the highest state, through whose essence he is liberated from transmigration, while inferior men propitiating the divinities are not emancipated; the supreme object of discarnment to those who desire to be liberated from this snare of works. According also to the words of the Viṣṇu-Purāṇa -

"If he be propitiated, what may not here be won ? Enough of all wealth and enjoyments. These are scanty enough. On climbing the tree of the supreme essence, without doubt a man attains to the fruit of emancipation."

And it is declared that the grace of Viṣṇu is won only through the knowledge of his excellence, not through the knowledge of non-duality.

Nor is there in this doctrine any confliction with texts declaratory of the identity (of personal and impersonal spirit) such as, that art thou (for this pretended identity) is mere babbling from ignorance of the real purport.

"The word that, when undetermined, designates the eternally unknown,

"The word thou designates a knowable entity; how can these be one"?

And this text (that art thou) indicates similarity (nor identity) like the text, the sun is the sacrificial post, thus the grand revelation :-

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"The ultimate unity of the individual soul is either similarity of cognition,

"Or entrance into the same place, or in relation to the place of the individual;

"Not essential unity for even when it is emancipated it is different,

"The difference being independence and completeness (in the Supreme spirit), and smallness and dependence (in the individual spirit)".

Or to propose another explanation of the text, Ātmā **tat tvam asi**. That art thou, it may be divided, Ātmā **atat tvam asi**. He alone is soul as possessing independence and other attributes, and thou art not that (**atat**) as wanting those attributes; and thus the doctrine of unity is utterly expelled. Thus it had been said :-

"Or the diviation may be **Atat tvam**, and thus unity will be well got rid of".

According, therefore, to the **Tattva-Vāda-Rahasya**, the words in the nine example (in the Chāndōgya Upaniṣad). He like a bird tied with a string, etc., teach unity with the view of giving an example of non-duality. Accordingly the Mahopaniṣad :-

"Like a bird and the string; like the juices of various trees;

"Like rivers and the sea; like fresh and salt water;

"Like a robber and the robbed; like a man and his energy;

"So are soul and the Lord diverse, for ever different.

"Nevertheless from subtilty (imperceptibility) of form, the supreme Hari,

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"Is not seen by the dimsighted to be other than the individual spirit, though he is its actuator ;

"On knowing their diversity a man is emancipated; otherwise he is bound."

And again -

"Brahma,Śiva and the greates of the Gods decay with the declay of their bodies;

"Greater than these is Hari, undecaying, because his body is for the sustentation of Lakṣmī.

"By reason of all his attributes, independence, power, knowledge, pleasure and the rest,

"All they, all the deities, are in unilimited obedience to him."

And again :-

"Knowing Viṣṇu, full of all excellences, the soul, exempted from transmigration,

"Rejoices in his presence for ever, enjoying painless bliss.

"Viṣṇu is the refuge of liberated souls, and their supreme ruler.

Obedient to him are they for ever; He is the Lord".

That by knowledge of one thing there is knowledge of all things may be evinced from its supremacy and causality, not from the falsity of all things. For knowledge of the false cannot be brought about by knowledge of real existence. As we see the current assurance and expression that by knowing or not knowing its chief men a village is known or not known; and as when the father the cause is known, a man knows the son; (so by knowing the supreme and cause, the inferior and the effect is known). Otherwise, (on the doctrine of the Advaita-vādins that the world is false and illusory) the words one and lump in the

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text, by one lump of clay, fair air, all that is made of clay is recognised, would be used to no purpose, for the text must be completed by supplying the words, by reason of clay recognised.

For the text, utterance with the voice, modification, name, clay (or other determinate object), - these alone are real, cannot be assumed to impart the falsity of things made; the reality of these being admitted, for what is meant is, that of which utterance with the voice is a modification, is unmodified, eternal; and a name such as clay, such speech is true. Otherwise, it would result that the words name and alone would be otiose. There is no proof anywhere, then, that the world is unreal.

Besides (we would ask) is the statement that the world is false itself true or false. If the statement is true, there is a violation of a real non-duality. If the statement is untrue, it follows that the world is true.

Perhaps, it may be objected that this dilemma is a kind of fallacious reasoning, like the dilemma : Is transitoriness permanent or transitory ? There is a difficulty in either case. As it is said by the author of the Nyāyā-Nirvānā : The proof of the permanence of the transitory, as being both permanent and transitory, is a paralogism. And in the Tārakā-Rakṣā -

"When a mode cannot be evinced to be either such and such, or not such and such,

"The denial of a subject characterised by such a mode is called Nitya-sama.

With the implied mention of this same technical expression it is stated in the Prabodha-siddhi : Equality of characteristic modes results from significancy. If it be said, this then is a valid rejoinder, we reply, this is a mere scaring of the uninstructed, for the source of fallacy has not been pointed out. This is two-fold, general and particular; of these, the former is self-destructive, and the latter is of three kinds, defect of a

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requisite element, excess of an element not requisite, and residence in that which is not the subjicible subject. Of these (two forms of the fallacy), the general form is not suspected, no self-pervasion being observed in the dilemma in question (viz., Is the statement that the world is unreal itself true or false ? etc.) So likewise the particular; for if a water-jar be said to be non-existent, the affirmation of its non-existence is equally applicable to the water-jar as that of its existence.

If you reply : We accept the unreality (or falsity) of the world, not its non-existence ; this reply is about as wise as the procedure of the carter who will lose his head rather than pay a hundred pieces of money, but will at once give five score; for falsity and non-existence are synonymous. We dismise further prolixity.

The meaning of the first aphorism, viz., Then hence the absolute is to be desired to be known, is as follows :- The word then is allowed to purport auspiciousness, and to designate subsequency to the qualification (of the aspirant). The word hence indicates a reason. Accordingly it is stated in the Garuḍa-Purāṇa -

"All the aphorisms begin with the words Then and Hence regularly ; what then is the reason of this ?

"And what is the sense of those words, O sage ? Why are those the most excellent ?

"Tell me this, Brahma, that I may know it truly".

Thus addressed by Nāradā, the most excellent Brahma replied :-

"The word Then is used of subsequency and of competency, and in an auspicious sense,

"And the word Hence is employed to indicate the reason".

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It is laid down that we must institute inquiries about the absolute, because emancipation is not attained without the grace of Nārāyaṇa, and his grace is not attained without knowledge. The absolute, about which the inquiry is to be instituted, is described in the words (of the second aphorism): From which the genesis, and so forth, of this. The meaning of the sentence is that the absolute is that from which result emanation, sustentation, and retractation; according to the words of the Skanda-purāṇa -

"He is Hari the sole ruler, the spirit from whom are emanation, sustentation, retractation, necessity, knowledge, involution (in illusion) and bondage and liberation; and according to such Vedic texts, from which are these.

The evidence adducible for this described (in the third aphorism) : Because it has its source from the system. That the absolute should be reached by way of inference is rejected by such texts as, He that knows not the Veda cogitates not that mighty one; Him described in the Upaniṣads, Inference, moreover, is not by itself authoritative, as is said in the Kaurma-purāṇa -

"Inference, unaccompanied by revelation, in no case -

"Can definitely prove a matter, nor can any other form of evidence ;

"Whatsoever other form of evidence, companioned by revelation and tradition,

"Acquires the rank of probation, about this there can be no hesitation."

What a Śāstra (or system of sacred institutes) is, has been stated in the Skanda-purāṇa :-

"The Ṛg-Veda, the Yajur-veda, the Sāma-veda, the Atharva-veda, the Mahābhārata, the Pāñcā-Rātrā, and the original Rāmāyaṇa, are called Śāstras.

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"That also which is conformable to these is called Śāstra.

"Any aggregate of composition other than this is a heterodoxy."

According, then, to the rule that the sense of the sacred institutes is not to be taken from other sources than these, the Monist view, viz., that the purport of the texts of the Veda relates not to the duality learnt from those but to non-duality is rejected : for as there is no proof of a God from inference, so there is no proof of the duality between God and other things from the inference. Therefore there can be in these texts no more explanation of such duality, and the texts must be understood to indicate the duality. Hence it is that it has said :-

"I ever land Nārāyaṇā, the one being to be known from genuine revelation, who transcends the perishable and the imperishable, without imperfections, and of inexhaustible excellences."

It has thus been evinced that the sacred institutes are the evidence of (the existence of) this (ultimate reality, Brahman). (The fourth aphorism is): But that is from the construction. In regard to this, the commencement and other elements are stated to be the marks of the construction, in the Bṛhat-Saṃhitā -

"Commencement, conclusion, reiteration, novelty, profit, eulogy, and demonstration, are the marks by which the purport is ascertained."

It is thus stated that in accordance with the purport of the Upaniṣads the absolute is to be apprehended only from the sacred institutes.

We have here given merely a general indication, what remains may be sought from the Ānanda-Tīrhā-Bhāṣya-Vyākhyāna (or exposition of the commentary of Ānanda-Tīrhā). We desist for fear of giving an undue prolixity to our treatise. This mystery esteemed himself the third incarnation of Vāyu -

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"The first was Hanumā , the second Bhīmā

"The third Pūrṇa-Prajña, the worker of the work of the Lord."

After expressing the same idea in various passages, he has written the following stanza at the conclusion of his work :-

"That whereof the three divine forms are declared in the text of the Veda, sufficiently,

"Has that been set forth; this is the whole majesty in the splendour of the Veda;

"The first incarnation of the Wind-God was he that bowed to the words of Rāmā (Hanuman); the second was Bhīmā

"By this Madhva, who is the third, this book has been composed in regard to Keśava."

The import of this stanza may be learnt by considering various Vedic texts.

The purport of this is that Viṣṇu is the principle above all others in every system of sacred institutes. Thus all is clear.

3.4 QUESTIONS FOR SELF-EXAMINATION ON THE TEXTUAL PORTION OF THE Pūrṇaprajña-Darśana

1. सायणोक्तदिशा पूर्णप्रज्ञदर्शने तत्त्वद्वैविध्यं प्रतिपादयत.
2. सर्वदर्शनसंग्रहोक्तप्रकारेण धर्मिस्वरूपं विशदयत.
3. पूर्णप्रज्ञमतेन भजनस्य दशविधत्वं स्पष्टयत.
4. भेदतत्त्वप्रतिपादने श्रुतिप्रामाण्यं साधयत.
5. यथासर्वदर्शनसंग्रहं पूर्णप्रज्ञमतरीत्या ' प्रपंचो यदि विद्येत ' इत्यस्य श्रुत्यर्थं निरूपयत.

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6. भेदपंचकतत्त्वं विशदीकुरुत.

7. माध्वमतेन मोक्षस्य परमपुरुषार्थत्वं समर्थयत.

8. तत्त्वमसीति श्रुत्यर्थं विशदयत.

9. एकविज्ञानेन सर्वविज्ञानप्रतिज्ञायाः उपपादनं कुरुत.

10. सायणोक्तरीत्या पूर्णप्रज्ञमतेन ' अथातो ब्रह्मजिज्ञासा ' इत्यस्य सूत्रस्य अर्थविवरणं कुरुत.

3.5 VERSES FOR TRANSLATION

१. स्वतन्त्रं परतन्त्रं च द्विविधं तत्त्वमिष्यते।
स्वतन्त्रो भगवान् विष्णुर्निर्दोषोऽशेषसद्गुणः।।

२. घातयन्ति हि राजानो राजाहमिति वादिनः।
ददत्यखिलमिष्टं च स्वगुणोत्कर्षवादिनाम्।।

३. देवासो येन विधृतेन बाहुना
सुदर्शनेन प्रयातास्तमायन्।
येनाङ्किता मनवो लोकसृष्टिं
वितन्वन्ति ब्राह्मणास्तद्वहन्ति।।

४. प्रकृतिः प्रकृष्टकरणाद्वासना वासयेद्यतः।
अ इत्युक्तो हरिस्तस्य मायाविद्येति संज्ञिता।।

५. मायेत्युक्ता प्रकृष्टत्वात् प्रकृष्टे हि मायाभिधा।
विष्णोः प्रज्ञप्तिरेवैका शब्दैरेतैरुदीर्यते।।
प्रज्ञप्तिरूपो हि हरिः सा चं स्वानन्दलक्षणा।।

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६. जीवेश्वरभिदा चैव जडेश्वरभिदा तथा।
जीवभेदो मिथश्चैव जडजीवभिदा तथा।।
मिथश्च जडभेदो यः प्रपञ्चो भेदपञ्चकः।
सोऽयं सत्योप्यनादिश्च सादिश्चेन्नाशमाप्नुयात्।।

७. द्वैतं न विद्यत इति तस्मादज्ञानिनां मतम्।
मतं हि ज्ञानिनामेतन्मितं त्रातं हि विष्णुना।।

८. मुख्यं च सर्वदेवानां तात्पर्यं श्रीपत्तौ परे।
उत्कर्षे तु तदन्यत्र तात्पर्यं स्यादवान्तरम्।।

९. जीवस्य परमैक्यं तु बुद्धिसारूप्यमेव तु।
एकस्थान निवेशो वा व्यक्तिस्थानमपेक्ष्य सः।।

१०. न स्वरूपैकता तस्य मुक्तस्यापि विरूपतः।
स्वातन्त्र्यपूर्णतेल्पत्वपारतन्त्र्ये विरूपते।।

११. यथाज्ञो जीवसंघश्च प्राणादेश्च नियामकः।
तथा जीवेश्वरौ भिन्नौ सर्वदैव विलक्षणौ।।

१२. मुक्तानां चाश्रयो विष्णुरधिकोधिपतिस्तथा।
तद्वशा एव ते सर्वे सर्वदैव स ईश्वरः।।

१३. आनन्तर्याधिकारे च मङ्गलार्थे तथैव च।
अथशब्दस्त्यतः शब्दो हेत्वर्थे समुदीरितः।।

१४. उत्पत्तिस्थितिसंहारा नियतिर्ज्ञानमावृतिः।
बन्धमोक्षौ च पुरुषाद्यस्मात्स हरिरेकराट्।।

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१५. श्रुतिसाहाय्यरहितमनुमानं न कुत्रचित्।
निश्चयात्साधयेदर्थं प्रमाणान्तरमेव च।।

१६. ऋग्यजुःसामाथर्वा च भारतं पाञ्चरात्रकम्।
मूलरामायणं चैव शास्त्रमित्यभिधीयते।।

3.6 SHORT-NOTES QUESTIONS

१. त्रिविधा सेवा।

२. मुद्राधारणम्।

३. 'ब्रह्म वेद ' इति श्रुत्यर्थः।

४. विष्णुप्रसादः।

५. वाचारम्भणश्रुत्यर्थः।

६. तत्तु समन्वयादिति सूत्रार्थः।

७. भेदे प्रत्यक्षप्रमाणम्।

८. असत्त्वमिथ्यात्वयोरैक्यम्।

९. पूर्णप्रज्ञस्य वाय्ववतारत्वम्।

१०. ' जन्माद्यस्य यतः ' इति सूत्रार्थः।

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UNIT - IV

SOME EXPONENTS OF DVAITA VEDĀNTA

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UNIT - IV

SOME EXPONENTS OF DVAITA VEDĀNTA

4.0 PURPOSE OF THE UNIT

This unit provides in brief the life account and the works of the some major exponents who have enriched the Dvaita literature with their polemical and non-polemical works.

4.1 INTRODUCTION

Madhva's writings were characterized by brevity. They were interpreted elaborately by Jayatīrtha, the history of Dvaita beings to be marked by controversy of a protected and profound nature between its followers and those of Advaita. During this phase, the Dvaita school produced such brilliant dialecticians Vyāsaṭīrtha or Vyāsarāya (1446-1539) and Rāmāćāryā who contributed considerably to the development of its philosophy. Among the subjects of the controversy between the Dvaitins and the Advaitins, the more important are (1) the nature of knowledge, (2) the knowledge and status of the world, (3) the theory of avidya, (4) the nature of Brahman, and (5) liberation.

The religious side of the Dvaita school may also be briefly stated. Madhva identified Brahman with Viṣṇu or Nārāyaṇa, one of the three primary forms of God in Hinduism. Thus, like Viśiṣṭādvaita, Dvaita represents the combination of the Vaiṣṇava cult in Hindu religion with the philosophy of the Upaniṣad. And devotion to Viṣṇu occupies an important place in Dvaita. In the post-Madhva period there arose a number of saints in Karnataka who developed the cult of

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devotion to Hari, or Viṣṇu. They called themselves Hari-Dāsas, or servants of Hari. The songs which they composed in praise of Hari in the Kannada language have come to enrich the philosophy of Dvaita.

4.1.1. Trivikrama Paṇḍita (C. 1258-1320)

Trivikrama Paṇḍita of Kāvu near Kasargod (now in Kerala) was the Court Pandit of the ruler of Kumbla in South Kanara. He was a distinguished scholar of Advaita and a good poet. He was converted by Madhva to his views after a disputation lasting for fifteen days, at the temple of Kudil near Kasargod, Trivikrama was commissioned by Madhva to write a commentary on his Sūtrabhāṣya. The commentary Tattvapradīpa is written in a learned and forcible style with many literary graces natural to an accomplished port. Uṣāharaṇam is his Kāvya in eight cantos written before he joined Madhva's school.

4.1.2 Jayatīrtha (C. 1335-1385)

Jayatīrtha is Madhva's " Tīkākāra " or commentator par excellence. He wrote commentaries on most of the important works of Madhva and two independent works, one on logic (Pramāṇa-Paddhati) and another on metaphysics (Vādāvalī). His commentary on Madhva's Sūtrabhāṣya known as Tattvaprakāṣīkā is most illuminating. It is much more detailed and systematic than Trivikrama's and holds undisputed way. His magnum opus is however his Nyāya-Sudhā on Madhva's Anu-Vyākhyāna. It is a work of monumental erudition in philosophy.

Jayatīrtha standardized Madhva's thought and his interpretation of texts. He was a born stylist. His style is noted for its elegance and lucidity. His arguments are profound and penetrating and his dialectic superb. His writings are characterised by an extreme orderliness of thought and presentation. He has

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placed Madhva's doctrine and his interpretation of the Sūtras and other texts on an enduring self-sufficient basis in respect of both the Adhīkaraṇa and Vādaprasthānas.

4.1.3 Vyāsatīrtha (1460-1539)

Vyāsatīrtha is the Prince of dialecticians of the Dvaita school. With Madhva and Jayatīrthā, he makes the **"Munitrayam"** of the school. He was the spiritual Guru of Emperor Kṛiṣṇadevarāya of Vijayanagar and who held in great esteem by the other Kings of the second dynasty. We have a full contemporary account of his life and career in the Vyāsayōgīcarītacampu of Poet Somanātha.

Vyāsatīrtha wrote nine works in all. The most famous of them are the Nyāyāmṛta, Tarkatāṇḍava and Tātparyacandrikā. Of these, the Nyāyāmṛta formed the starting point of the historic dialectical controversy between the Dvaita and the Advaita schools in which great champions of the latter like Madhusūdana Sarasvati felt called upon to take part. Vyāsatīrtha's works attest his encyclopaedic knowledge of contemporary thought and philosophical literature and show an astonishingly brilliant intellect of great clarity and penetration rarely to be met with in one man. He has the ability to marshal a vast quantity of factual material and extraordinary ramifications of thought in half a dozen propositions couched in terse and telling terms. His works embody the highest achievements of Madhva's philosphy in the spheres of constructive exposition of Siddhānta and critical examination and assessment of other's views. Dasgupta has paid him the highest tribute in saying that "the logical skill and depth of acute dialectical thinking shown by Vyāsatīrtha stand almost unrivalled in the whole of Indian thought" (His I. Phil. iv, P. vii) Tho' written as a commentary on Jayatīrtha's Tattvaprakāśīkā, Vyāsatīrtha's Tātparyacandrīka is

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virtually an independent treatise on the inter-pretation of the Brahmasūtras in the light of the views of the commentaries of the three great Ācaryas.

4.1.4 Vijayendra Tīrtha

After Vyāsarāya, the mantle of Defender of the Faith fell upon the shoulders of his worthy and favourite disciple Vijayendra Tīrtha, who became the most powerful champion and active exponent of Madhava Sīddhānta against the onslaughts of its relentless critics. He was a trenchani writer, an enthusiastic defender of the creed and an unsparing critic of the Advaita, Śaiva and Vīśīṣṭādvaita revivals of his times.

Tradition affirms that Vijayendra was originally a disciple of Vyāsarāya and read under him. This is confirmed by Vijayendra himself, who, in some of his works, acknowledges Vyāsarāya as his Guru.

According to the Mutt lists, Vijayendra succeeded Surendra Tīrtha, in or about 1539 A.D. and remained on the Pīṭha till 1595 (Manmaṭha). The fact that he was a student of the advanced classics of the Dvaita system under Vyāsarāya would indicate atleast a few years stay with the latter. We can therefore assume that he was about fifteen years old when he first came under the care of Vyāsarāya and not less than 25 at the time of his teacher's demise 1539.

Madhva tradition has been persistently maintaining that Vijayendra was a close contemporary and critic of the Advaitic polymath of the 16th century, Appayya Dīkṣīta, who was a great champion of the Śaiva and Advaita revivals of his days, in South India, Vijayendra is said to have tried conclusions with him on many occassions and written many works repelling the latter's attacks on the system of Madhva and its principles and inter-pretation of the Brahmasūtras. The criticisms of Appayya were obviously the reactions from the Monistic side to the

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challenges thrown by Vyāsarāya, earlier, in his works, and his devastating criticisms of the Advaita system and its interpretation of the Sūtras.

4.1.5 Vādirājatīrtha

Vādirāja was another eminent successor of Vyāsarāya who carried forward the work of theological polemics and critical reinforcement and defence of the Dvaita system.

Vādirāja was a native of the village of Huvinakere, near Kumbhasi, in the Kundapur taluk of the South Kanara district. He is stated to have been a Tulu (Shivalli) Brahmin, by birth and son of Rāmācārya, follower of Sāmavēda and his wife Gouri (Sarasvati).

He was ordained a monk at the age of eight and placed under the care of Vidyānidhi Tīrtha, a senior disciple of Vāgīśa, who however died after a few years, whereupon Vādirāja continued his studies under Vāgīśa himself and later succeed him as Pontiff of his Mutt. A life of 120 years is traditionally ascribed to him. There is no doubt he enjoyed a long life and presided over the Mutt at Sode (13 miles from Sirsi, North Kanara - the "Sonda" of the Gazetteers and Buchanan) established by him, for a number of years. He seems to have had two headquarters - one at Udupi and other at Sode, where he passed away.

Vādirāja is the most facile writer in Dvaita literature. His fine poetic faculty and human touch, the quick flashes of his wit and humor, his apt analogies from life and literature, and his racy way of putting things have made him the most popular and enthusiastically applauded writer in Dvaita literature.

Vādirāja was a many-sided personality. He was a sound scholar, a great controversialist, a successful organizer and a gifted religious poet, both in Sanskrit and Kannada.

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Vādirāja was a prolific writer and more than sixty works stand to his credit. Of these, however, nearly half are in the nature of minor Stotras and of no great importance. His major works are about twenty in number, of which more than a dozen can be designated as original works. The rest are commentaries on the earlier classics of the system, very few of which have, however, been printed. Of his original works, six are available in print, including his magnum opus, the Sūktimallikā.

4.1.6 Raghūttama Tīrtha

Raghūttama is one of the honored Saints of the Mādhava Calendar. Nothing is known about his parentage or early life, save that he was admitted to the Sannayāsāśrama directly from Brahmacarya. He was the nephew of Raghuvarya Tīrtha and succeeded his maternal uncle on the Pontificate of the Uttaradi Mutt in 1557-58, which he occupied, with remarkable, distinction, for thirtynine years, till his demise in the cyclic year of Manmatha. He was a close contemporary of Vijayendra Tīrtha. He was a Kannada-speaking Deśastha Brahmin of Uttara-Karnataka and very probably, a native of Manur, on the Bhima river, in the Indi taluk of the Bijapur district.

Raghūttama is said to have studied for some years after his ordination, under a learned Pandit Varadarājācārya of Manur.

Raghūttama's works are seven in number. They are all of them extant though only three have been printed so far. They are all in the nature of commentaries on the earlier works of the system. "Bhāva-bodha" is the general title of a majority of his works and Raghūttama himself is usually called "Bhāvabodhakāra" or "Bhavabodhācārya".

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4.1.7 Vidyādhīśa Tīrtha

The most celebrated Pontiff of the Uttarādi Mutt, after Raghuttama, was Vidyādhīśa. The Mutt list places his Pontifical rule between 1619-31.

We have a full and informative account of Vidyādhīśa's life in the Vidyādhīśa-Vijaya of Janārdhana Sūri. The author claims to have been a contemporary of Vidyādhīśa and his successor Vedanidhi (1631-6) and brings up his account to the succession of Satyanidhi (1638).

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NOTES

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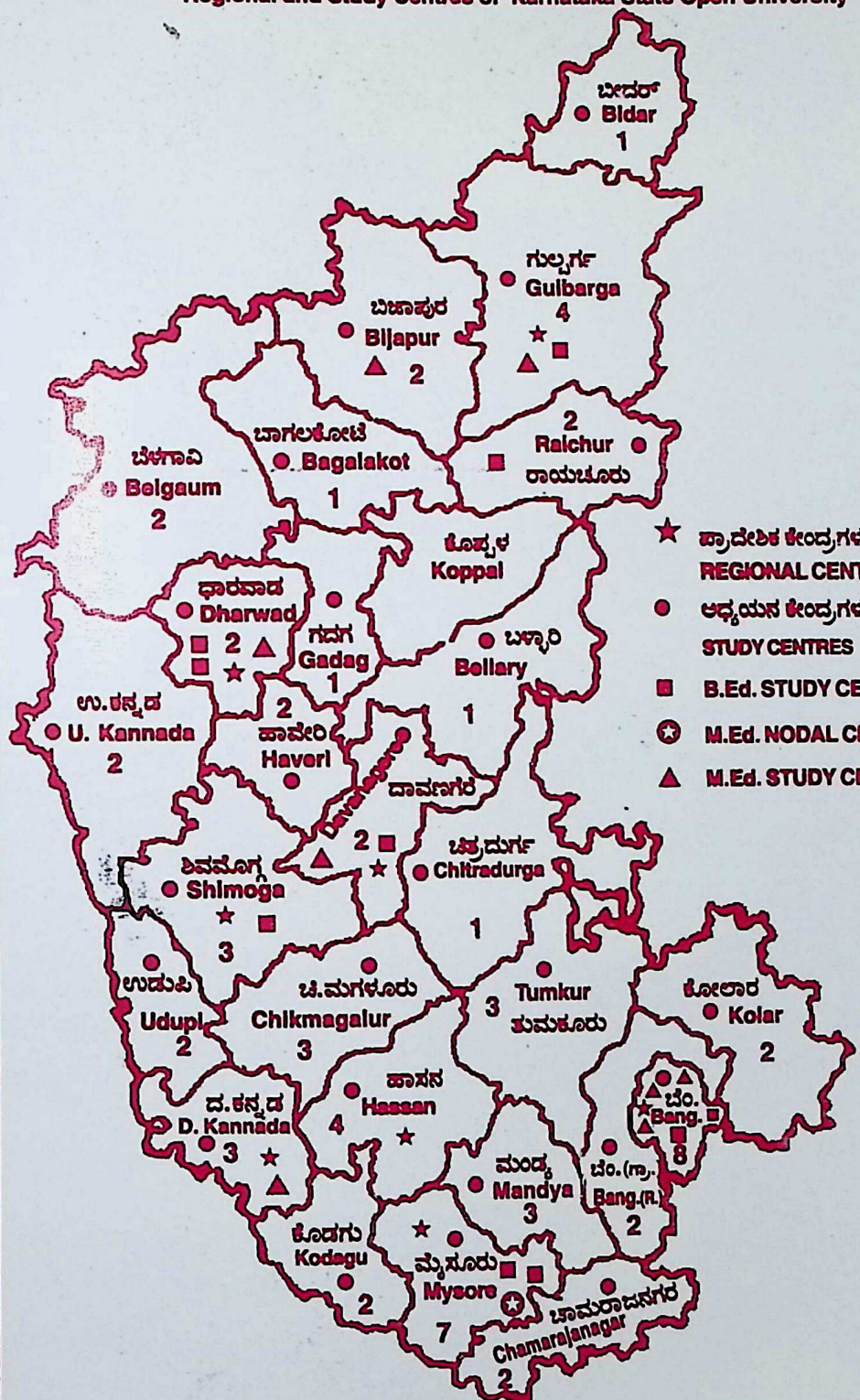

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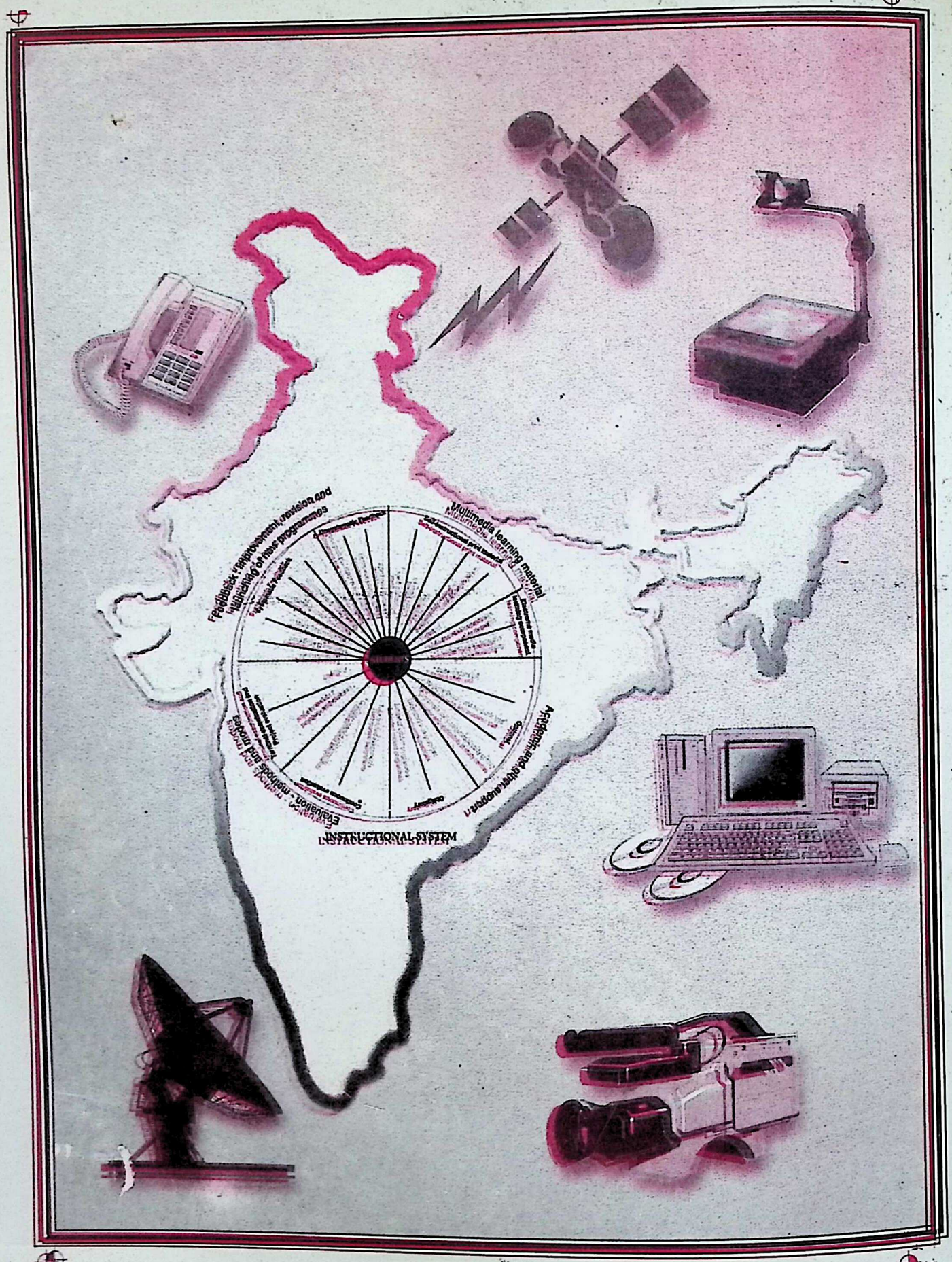

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